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"LIBERTY, HOLINESS, LOVE."

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For the Register.

BIBLE THEOSOPHY. NO. XI.

SCRIPTURAL PROPHECY.

Of the character of the prophecies, contained in the Bible, different views have been entertained. The greater number, both of Jews and Christians, have regarded them as being definite; both *particular* and *chronological*. From this view, however, we dissent. A candid examination of them should be the basis of every one's opinion. The two greatest prophets of the Bible are, Moses, the Lawgiver and Prince of the Old Testament, and Jesus Christ, the great Apostle and High Priest of the New. Neither of them, however, abound in the article of prophecy.

The predictions of Moses are chiefly contained in a few chapters of the book of Deuteronomy, particularly in the xxviii. In this chapter, and in the others, he very graphically and copiously describes the national prosperity which would result from obedience on the one hand, and the adversity which would come of disobedience on the other. And there are parts of this description which have the appearance of being *particular*. 'The Lord shall bring a nation against thee from far, as the eagle flieth; a nation whose language thou shalt not understand; a nation of fierce countenance; which shall eat the *fruit of thy* land until thou be destroyed; and he shall besiege thee in all thy gates until thy high and fenced walls come down; and thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters, in the straightness wherewith thine enemies shall distress thee.' And who, or which, was this nation, of fierce countenance and foreign language, and coming from the ends of the earth? Was it the Chaldeans, or was it the Romans? Manifestly, it was neither of them *exclusively*. The prediction was substantially fulfilled in both cases, and therefore was not *particular*.

Moses also foretells the captivity and dispersion of the nation, together with their ingathering and restoration; both of which, however, are made *conditional*. 'If thou wilt not observe do all the words of this law, then the Lord will make thy plagues wonderful; great plagues and of long continuance. And the Lord shall scatter thee among all people from one end of the earth even to the other; and thou shalt serve other gods, wood and stone. And the Lord shall bring thee into Egypt again with ships, by the way whereof I spake unto thee; and there ye shall be sold unto your enemies for bondmen and bondwomen and no man shall buy you.' 'And it shall come to pass when all these things are come upon thee, the blessing and the curse, and thou shalt call them to mind among all the nations whither the Lord thy God hath driven thee; and thou shalt return unto Him and obey His voice, thou and thy children with all thy heart; then the *Lord*, thy God, *will* turn thy captivity and have compassion upon thee, and gather thee from all the nations whither He hath scattered thee; if any have been driven out to the utmost parts of heaven, from thence will He gather and fetch thee. And He will bring thee into the land which thy fathers possessed, and He will multiply thee above thy fathers; for the Lord will again rejoice over thee for good.'

What captivity and dispersion are here intended! That which was brought to pass by the Kings of Assyria and Babylon, or that of later date, longer and more entire, inflicted by the Roman Emperors, Titus and Hadrian? Answer; it is not reasonable to interpret the prophecy as particular and exclusive? Was it not fulfilled in more than one instance? The fact is exceedingly obvious. And in regard to the restoration, shall this be referred to that which took place under Zerubbabel, Ezra and Nehemiah, or to one which is yet future? Certainly we cannot justly exclude the former. Of course, the prediction, as it has been once fulfilled, and may be fulfilled again, cannot be particular.

But is the prophecy responsible for a yet *future* restoration? We think not, for it is conditional. It is made a contingency. If the people, in their wide dispersion, shall repent and seek after God, with all their heart and soul, God will be found of them, and gather them again into the land of their fathers. But if they turn away from following Him, they have no promise of His merciful interposition. 'And it shall come to pass that as the Lord rejoiced over you to do you good, so He will rejoice over you to destroy you and to bring you to naught; I denounce unto you, this day, that ye shall surely perish; the whole land shall be brimstone and salt, and burning; it shall not be sown, nor bear fruit, nor shall grass grow therein; like the overthrow of Sodom and Gomorrah, which the Lord overthrew in His anger and in His wrath.' The catastrophe of Sodom was irremediable.

The most remarkable prophecy of Moses, is given in the xviii. chapter; 'I will raise them up a prophet, from among their brethren, like unto thee, and will put my words in his mouth, and he shall speak unto them all that I command him. And whosoever will not hearken unto my words, which he shall speak in my name, I will require it of him.' Has this prediction exclusive reference to Christ? There have been Christian commentators who considered it to be *general*, and to include all those Jewish prophets who did truly speak God's words in His holy name. And is not such the more rational construction? The prediction has more of a Jewish than a Christian aspect. He that will not hear the prophet shall be *cut off; destroyed*. Was this punishment to be individual, or national, or both? The language of the prophecy does not determine. And there is more of the voice of wrath in the threatening, than well comports with the merciful character of the Gospel of Christ.

The foresight which Moses had of the fortunes of the nation; of their disobedience, captivities, dispersions and subjugation; of the hatred and contempt to which they would be reduced; of the unparalleled severity of their sufferings, is strikingly wonderful. All this, however, is but general. Chronology and individuality are not apparent. Even the Great Prophet is not described in his distinctive character as the Savior of the world. And the millennium even of the Jewish prophets is not the popular one among Christians. *It is the exaltation of the Jewish nation.* The subjection of other nations to the rule of the Jews. And the sons of the alien shall be your ploughmen, and the sons of the stranger shall be your vinedressers and husbandmen.' 'And the Lord shall make thee the head and not the tail; thou shalt be above only, and thou shalt not be beneath; thou shalt lend unto many nations, but thou shalt not borrow.' Thou shalt suck the milk of the Gentiles and the breast of kings. For the nation and the kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted.' A tinge of this nationality is retained even in the Apocalypse of the New Testament. 'And the nations and kings of the earth do bring their glory and honor unto it.'

We come now to some brief consideration of the prophecies uttered by our Lord Jesus Christ. These chiefly had respect to the calamities impending over Jerusalem; the persecutions which awaited his own followers, and the final success of the kingdom of heaven among men. He declared that the cause of this kingdom should gloriously triumph. 'And I, if I be lifted up from the earth, will draw all men unto me.' And they shall come from the East and from the West and shall sit down in the kingdom of God; but the children of the kingdom shall be cast out.' 'The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits of it.' He predicted the utter dilapidation of the temple and city of Jerusalem. 'Behold, the days come that thine enemies shall cast a trench about thee, and encompass thee on every side, and lay thee even with the ground; and thy children within thee.' 'Seest thou these great buildings, there shall not be left one stone upon another, which shall not be thrown down.' He foretold a future dispersion of the Jews. 'And they shall be led away captive into all nations and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled.' And what shall we understand by the times of the Gentiles! According to the prophecy in the book of Daniel, there were to be four great Gentile kingdoms, one directly succeeding another, and bearing 'rule over all the earth.' The fifth was to be the kingdom of the Son of Man; the kingdom of the saints. It was to succeed the fourth Gentile kingdom. The times of these four kingdoms constituted the times of the Gentiles. And they would not expire with the fall of Jerusalem. This sacred city was to be trodden down of the Gentiles for a season. It is not said that this season should be either long or short. The Apostles and primitive Christians expected it would be short; but the event has proved it to be long. The fourth kingdom terminated in the fifth century after the birth of Christ, when the superb fabric of the Roman domination was demolished by the barbarous nations of the North. But, before its fall, the empire had become nominally Christian. And the rude nations who overturned the empire, became nominal Christians. Yet the spirit of Gentilism has hitherto prevailed within the precinct of Christendom. The times of the Gentiles seem to be yet prolonged.

Our Lord declared that his kingdom should come during the life-time of some of that generation. And it did come *incipiently*. It had even thus come from the days of John the Baptist; and it made great progress under the labor of the Apostles. Paul preached the Gospel 'from Jerusalem to Illyricum;' from Arabia to Rome. The Christian faith became known throughout 'the whole world.' Col. 1 vi. The fact must be admitted that the kingdom of heaven has *a gradual* advent; that it has now been coming these eighteen hundred years, but has not yet reached its consummation. The grand condition of its advent is, *the perfection of the divine moral government among men*. 'The Son of Man shall come in his glory with all the angels of God, and then *he shall reward every man according to his works.*' Let moral government be perfect, and then will every person be happy or miserable, according to the measure of his moral worth. And this kingdom is, doubtless, to exist *on earth* and not in the resurrection state. Our Savior mentioned the resurrection in connection with his second advent.

The disciples came to Jesus as he sat on the mount of Olives, saying, 'Tell us when shall these things be, and what shall be *the sign*, what the phenomena of thy coming?' Then follows the whole discourse contained in the xxiv. and xxv. chapters of Matthew's Gospel. But Jesus did not condescend to gratify the curiosity which prompted the question. He did not specify *the time*, but declared that he did not know. 'Of that day and hour knoweth no man; no angel; not even the Son; none but the Father only. He, however, freely discoursed of the attendant phenomena. One of these was the appearance of *pretenders;* false prophets and false Christs. And he charged his Apostles not to be deluded by them, though they 'show great signs and wonders.' He then apprized them of the severe trials to which they would be subjected. Kings and governors would sit in judgment against them. Their own kindred would betray them. Brother would rise up against brother; parents against children; and children against parents, and cause them to be put to death. There would, also, be wars, famines and pestilences. But amid all these, the cause of the kingdom would be *onward*. The Gospel would be preached to all nations before the end of *the world* or age, which preceded the age of the reign of the Son of Man. It should be preached for *a testimony;* for evidence unto all men. The truth cannot be received before it has been revealed; it cannot be accepted until it has been preached. The consummation will arrive when the pure doctrine of Christianity has been clearly and faithfully declared. Men will then receive it and live under its rule.

The fall of the Jewish state would constitute one of the phenomena of the advent. 'When ye shall see Jerusalem surrounded with armies, and the abomination which maketh desolate standing where it ought not, know that the desolation thereof is nigh.' 'Then let those of you who may be in the city or in Judea, flee to the mountains' beyond the Jordan. They cannot otherwise escape. This destruction 'will come as a snare upon all the inhabitants of the land.' But did the subversion of the Jewish state consummate the advent of the kingdom of heaven? It surely did not. Peace, safety and glory, were still at a great distance off. Christians continued to be dishonored, abused, accounted as the filth of the earth and the offscouring of all things. Yet the fall of the Jewish power was a great advantage to the Christian Church. It relieved them from the hands of their first great adversary. It was not the heathen but the Jews who first persecuted 'the man child' and 'sought to destroy him.' The dragon was now cast out. But he 'gave his power, his seat, and his great authority' to the beast. The Roman beast succeeded the Jewish dragon as the persecuting enemy of Christians. And the work of persecution, with intervals, continued for several hundred years. But did Jesus foresee and predict any persecutions beyond those which came from the Jews, and preceded the fall of Jerusalem? Perhaps, he did not *distinctly;* yet we are under no necessity of confining his prophecies wholly to the times of the Jews. For He spake of the times of the Gentiles which were to succeed them. During the Gentile times the Jews were to be in a state of dispersion among all nations. These times were to intervene between the destruction of Jerusalem and the advent of the kingdom of heaven *in its fulness*. They would be pregnant with revolutions; 'the sun shall be darkened, the moon withdraw her shining, and the stars fall from heaven.' The Son of Man shall send forth his angels, with a great sound of the trumpet, and gather his elect from the East, West, North and South. This prophecy, surely, has been more and better fulfilled since the destruction of Jerusalem than it was before. But when will the times of the Gentiles be fulfilled? They were not fulfilled at the fall of the Jewish capital and state. It was, then, that they rather began. But not until they have been completed, will the fulness of times come when all Israel shall be saved.' When the tabernacle of God shall be with men and the earth be full of the glory of the Lord, as the seas are full of water.

When Jesus lamented so tearfully and pathetically over Jerusalem he concluded with this prophetic declaration; 'ye shall not see me, henceforth, until ye shall say, Blessed is he who cometh in the name of the Lord;' *until ye shall bless me as the One who hath truly come in the name of the Lord.* A long interval is evidently contemplated between the overthrow of the holy city, and the universal establishment and prosperity of the Messiah's kingdom. During this interval all those events were to transpire which are foretold in the Apocalypse and in St. Paul's account of the 'man of sin.' But when will the happy consummation arrive! Our Lord Jesus Christ did not say. His prophecy, like that of Moses, is not *chronological*. It was not God's purpose to reveal beforehand, 'the times and the seasons.' Moses, having uttered his prophecy in general terms, would check the curiosity of inquirers about the time, and the particulars of its completion; 'Secret things belong to the Lord our God, but things revealed belong to us and our children, that we may profit by them.' And if chronological prophecy would not profit mankind, and if neither Moses nor Christ were endowed with the gift of it, then surely—perhaps with a few small exceptions—prophets of a subordinate rank can possess but small claims to this distinction.

S. F.

THE GROWTH AND CONDITION OF OUR WESTERN COUNTRY.

The following vivid and interesting sketches are kindly offered to our use by Rev. F. T. Gray, Pastor of the Bulfinch Street Church in this city. They form parts of a Discourse which he delivered to his people on his return from a visit to the West.

'It is with delight that I now think of my visit to the Queen City of the West, and the delightfully pleasant sails on the Ohio and Monongahela rivers, in those beautiful boats, which are so rapidly and constantly passing to and fro, bearing from city to city the products of every clime and those of every nation! It was indeed cheering to witness the order and quiet which prevailed in that and other Western cities, Louisville and St. Louis, on the Sabbath—the multitudes passing to the house of God—the well filled churches—and the air of comfort and neatness which every where prevailed.

It was also cheering, to witness the attention that had been paid to education in the former city. A new plan, which has been adopted in this city, had just been attempted at Cincinnati, it was my happiness to attend the first exhibition, at which twelve pupils from each of the public schools were examined. Their proficiency truly surprised me. I was delighted even to tears,—it seemed like home—it certainly would compare well with the best schools amongst us.

The rapid growth and the great progress in mental and moral improvement, which had been made in that city since I had visited it only thirteen years previous, truly astonished me. Where then there were extensive pastures, thick woods, and high hills, are now beautiful dwellings and wide streets, with the constant hum of business and the air of enterprise and industry. And this growth and improvement is so remarkable that it must be seen to be fully realized. It seems impossible that in so short a period so much could have been accomplished. To see a city in a few years increasing from 25 to 75,000, inhabitants, with every branch of industry displaying an equal ratio of improvement, is enough to fill us with amazement.

And so, too, of the farther western city, St. Louis, where the few old buildings occupied by the first French settlers, have given place to long blocks of stores, and fine dwellings, and a part of the city which looked desolate, and dreary when I last saw it, transformed into fine gardens or covered with superb, costly dwellings, seemed like enchantment; and I could hardly believe it was the spot, where I had thirteen years previous seen the hundreds of native Indians, who had come from their homes, which were then but a short distance from the city. I could not realize it, till I had learned that the population had increased from 10 to nearly 40,000 inhabitants.

And so one may now travel upon those large western rivers, for 2000 miles and behold towns which have sprung almost in a night, many having been settled only three, five or ten years, containing from one to six and eight thousand inhabitants; in all of which, where there are any considerable number of inhabitants, the spire of the church is seen, and an improvement effected in a few years, that is truly gratifying to every well wisher of his country. And so also, as the eye passes from these to less stationary objects, to those splendid floating palaces, which are constantly seen, at every short distance, passing and repassing, often against a strong current, with astonishing speed, in these also is observed a great improvement.

Few sights are more grand and imposing, than to witness one of those immense boats, nearly three hundred feet in length, under full speed, with from three to six hundred souls on board, who have come from every nation on the earth, bearing with them every article and kind of merchandize, even to the dwellings many of them are to occupy as they travel day and night, for hundreds of miles, on their way to their new settlement; in seeking which they will start many a wild animal, which, in these desolate and far off regions, have never seen the form of man nor heard his footstep, save the Indian, who, in his search for game, has started the deer, the wolf or the bear.

I know not how I can give you even a faint conception of the astonishing growth of those large cities, and towns; the magnificence of these gigantic boats; the manner by which thousands and thousands travel such great distances through that wild country, and the moral improvement which has taken place in a few years, better than by sketching to you some scenes, which awakened in me at the time not only surprise, but deep thoughtfulness. And, while I take this method, you will not, I trust, think that I adopt it, simply to interest, but perceive that it has a religious bearing, and will serve to convey an idea of our responsibilities and duties, in view of the important subject which they present for our consideration.

It was a bright beautiful afternoon in July that I found myself with some three hundred others, on board one of those largest steamers at the extreme western city, St. Louis. Two boats lay between us and the shore, and all along for two miles were others of all sizes. Presently a terrific shock was heard and instantly there fell fast around me gentle drops like the fine rain. It was but the report as it forcibly [illegible] was to bear us on our way, and reminding us that we were soon to depart. Again and again we heard this startling signal—but soon we became accustomed to it—presently we moved! And now we saw friends, leaning over the guards of the boat, taking each other by the hand; farewell, farewell, fell from many lips. At this moment, sweet music, from many instruments was heard on the upper deck; my soul was full as its thrilling notes fell on my ear, and as I looked behind and saw the waving hands of friends, whom I perhaps should never see again, but whose kindness I was never to forget! On, on we passed by the extended city, skirted along by buildings and warehouses and ship yards for a long distance; and now we came as it were to a lake, miles wide; soon we sailed over it, and entered a narrow river; and now we were brushing the trees on the banks of the river; now looking upon immense towering rocks on one side, and on the other, the wide extended plain before us. But those plains, how deserted, how sad they appeared. A few weeks before, and on their dark rich soil were seen fields of waving corn, and grain of all kinds. Around the cottages were pleasant gardens, and in the fields, thousands of sheep and cattle. All that the husbandman could wish for present use was there, and stacks of grain sufficient, if he should fail in his harvesting, to have still an abundance,—but alas! what a change—the rivers had overflowed their banks, and instead of all this, water, as in floods, was seen passing over those fine fields for miles together, having swept away thousands of sheep and cattle, and, besides their dwellings, many, many, parents and children.

The corn and grain fields presented nothing but a scene of devastation, and nothing but the hillocks could be seen, and a deep deposite of arid sand left upon the dark rich soil! The humble dwellings had been swept away or thrown down; and the fowls which had found a resting place for the sole of their feet on the tops of those dwellings, had at last nearly all fallen off! 'Here,' said a rude, rough settler, whom we had just taken on board, (his eyes filling with tears as he told us) 'here was the spot, where the father, mother, sister, with the only daughter of a widowed mother and two young men, found a watery grave, as their little skiff was struck by the eddy in the rapid stream, and they were instantly drowned; and there are the neat cottages where the bereaved aged parents and grand parents live, solitary and alone, whom they have left behind.' Here is the spot where the man in his flat boat was swept suddenly from his home, and for two days was sailing on the Mississippi, when his rude bark without a rudder, struck a small log hut, out of which from a little window near the roof he took a mother and her little child in her arms, and together they floated on in the burning sun, borne down by the stream, till they reached the village where we saw them and took them on board.

But I must pause in these descriptions. I name these instances that we may be reminded of the instability of all earthly things. A few weeks before, and all around them, the country was flowing with milk and honey. But how suddenly it was changed,—places which recently appeared delightfully pleasant and inviting, seemed as I looked at them dreary and desolate in the extreme!

Thus we passed on till towards sunset, when all of us, the farmer, the merchant, the mechanic, and the boatman, with those of all professions were sitting at a table spread with every luxury. All were quiet, orderly, and not one sat down until those, who should ever command precedence and respect were first seated. Everything in these respects was equal to our own homes, and the order, propriety, and demeanor of all, were so different from what I had imagined in that part of the country, that it caused me no little surprise. In the evening we were still passing up the Mississippi against the rapid current, and all seemed happy, while the moon shone brightly, rendering the scene indescribably beautiful and grand, whilst the forests echoed with the sweet strains of the music, filling some hearts with gladness and joy, and some eyes with tears as they thought of home and dear friends there.

In the morning, we stopped at one of those towns, which had grown up within a few years, on the banks of the Mississippi, and discharged part of the freight, which, by its enormous weight, had, to this time, brought the guards of the boat to within a few inches of the surface of the river. The freight and passengers were landed, and, among other things, various parts of large wagons were brought out, and were soon put together; the horses were landed also, and soon five families were in those vehicles, which for weeks were to serve as their only dwellings. Having come with us five hundred miles, they were now to start thus, with their families and all they possessed, for some new Territory, and settle down in some uninhabited spot in the wilderness. It is thus that thousands are constantly filling up and clearing away that vast country.

Seeing this as I did, day after day, while sailing 2000 miles upon those rivers, you can easily conceive of my feelings, when, on leaving one of those beautiful, though newly settled towns on the banks of the Mississippi, as I looked around, I saw among others, six missionaries of different denominations: and, on parting, it was delightful to find that three were of our own faith, who, with myself, by a singular coincidence, happened to meet there, and pass a few days together. You may judge how pleasant it was, so far away from our homes, to hear each other's voices, and encourage each other's hearts.

For several days, I was permitted to have the company of two of these missionaries, and I am sure that the parting words of the Baptist brother, as he was about to land at midnight, on a beautiful island, will never be forgotten by me. A few years ago the Indians roamed unmolested through the very island where this missionary now stopped to preach to the new settlers the glad tidings of the Gospel.

But why, it may be asked, do you present all this to us? I do it, my hearers, that you may rejoice with me over the moral aspect that is presented, and the moral change that has been wrought in this region within a few years.—Thirteen years ago I passed over those same rivers, and then the scenes presented, and the sounds heard were far different from those I have now mentioned. Disorder, rude conduct, profanity, were constantly witnessed and heard. Hundreds were continually drinking spirit, and all day and all night the gaming table was surrounded with the profane and vicious. Then many of the captains boasted of their abominable deeds upon those waters, and the only music on the deck was the sound of oaths and horrible profanity, so that often I trembled with fear.

But mark the change! Now perfect order and quiet reigned; those who had the command uttered not a word in my hearing, that was not gentlemanly and kind.

This I found the case, in five different boats, of the largest size, in which I met not far from one thousand passengers; and *yet among them all*, not one did I see using ardent spirit! a striking and most gratifying change!

And now it may be asked what has wrought this moral change. In answer, I would say, after close enquiry, that it may be attributed to *three* things.

1st. To the Temperance Reformation, and more particularly the Washingtonian effort.—This has effected wonders: it has changed not only individuals, but the aspect of whole communities. Towns have been renovated, and men have been lifted out of the streets, and made worthy, respectable citizens. It has wrought almost miracles, and, with public opinion strong and decided against this dreadful vice, it has gone on doing wonders. God grant that it may go on and do still more, till temperance prevail throughout the land.

2d. Another great cause is found in the pecuniary embarrassment which was felt throughout the mercantile world, in this and other parts of our country, some few years since. Then there was great distress: men who had toiled for many years, and thought themselves from such a result secure, bowed beneath the pressure, which, like a tornado, swept through the land. It was then that many were led to think of something higher and more important than this world's goods. They were made thoughtful, serious, and gave their hearts to the influences of religion, and listened to its holy teachings.—The change in this respect, I am led to believe, was great, and events which men thought sad at the time, God was thus using to promote, in his own way, man's highest good, the good of the community and the country; for it is a truth not denied that five and ten years since, in that vast region of country vice did reign, and with giant strides was devastating the land. Truly the Lord was not delighting in us then, when licentiousness, intemperance, profanity and vice were stalking through the country, and on our mighty rivers. No! and, blessed be his name, a change was wrought out by the sorrows and trials of many, and from them came great good, which is now seen and felt.

But a 3d cause of this moral change has been the efforts of men like those whom I saw on the shore of the Mississippi, who, in the true missionary spirit, have gone forth preaching the Gospel in every small place, till, as the population has increased, the house of God has been erected, and the Sabbath observed. It is by this means that much has been done; and, to show you the great effect of the establishment of the ministry, and the observance of the Sabbath, let me state, from the first authority, that where, 10 and 15 years ago, towns which found from 2 to 300 men collected together for amusement on the Sabbath, such as horse-racing, gambling, and every kind of wickedness, now have beautiful churches and weekly public worship. And it is a fact worthy of mention, especially in these days, when, at the east, the cry with some is 'down with the church, down with the ministry; they are a hindrance to the great cause of reform,' that in all those places where religious institutions have been neglected, the Sabbath not observed, preaching not listened to, there in every town and in every county, vice has not only reigned, but these places having remained stationary for years, have gradually decreased, and, at last, have fallen almost to decay. Many towns and counties were mentioned to me as illustrations of the truth of this remark. 'Let,' said my informant, 'the missionary come and preach; let, in process of time, the humble church be erected; then, in these places emigrants will stop, prosperity will be witnessed, order, temperance, virtue and industry prevail, and with it a growth that will often be surprising.'

Yes! the church, and the ministry, and a respect to religious institutions, will promote morality, order, prosperity, virtue and growth!

In order to give you an idea of the growth of the Western country, let me say, that on one occasion I was sitting upon a high embankment near a beautiful lake. The sun was just setting. Around me were the Indian graves. As I sat on one of the mounds, I could see, for a great distance, the country which they loved, and which they had left with regret.—The beautiful river was before me, upon which their canoes had often floated, and returned laden, not only with wild game, which was there in abundance, but with the wild rice which then and now still grows in great luxuriance upon its borders. Near by was the beautiful grove, where, at his leisure, the Indian beneath its shade would while away the hours of the hot summer day, and at evening, as the pipe, the drum, and the song were heard, the merry dance went round. Just bevond the river and the rising mounds, which were scattered over the prairie, appeared the dense forest, where the war-whoop and the yell had often started the deer and wild fowl, which was the only sound heard there, save that of the beasts of prey, who found an unmolested retreat in its deep shade, far away from the habitation of man!

Ten years ago, the white man was not there; ten years ago, unmolested, the red man 'was monarch of all he surveyed;' ten years ago on that river the boat of the white man had hardly sailed, and rarely was the vessel seen passing over the waters of the wide and beautiful Michigan!

I stood among the Indian graves, and heard and thought of all this. But what a change in this short period of time! No Indian is seen there now: no wigwam stands at the foot of the hill; no beautiful grove is seen now, and no canoe is floating on the river. No; far, far beyond the forests, the prairies and the mountains has he gone with his tribe, his wigwams and canoes, and left nothing behind which can remind you now, that once he dwelt there, save the graves of his fathers, and at a little distance from them, still untouched, the little hillocks where his corn last grew!

As I sat there, before me was a thickly settled town. On the little hills around neat cottages were seen, and on one side of the river a beautiful ship, nearly finished, which was soon to enter that smooth stream, and from thence the lake. On the other side were large iron foundries, and mills of every description, with machinery within of every kind, which was kept in operation by water from an immense dam above; at the other end were brick warehouses filled with produce from the prairie farms far in the west, and merchandize of all and every kind from the East! Below me was a beautiful town, divided by the river; dwellings of all kinds studded thick together, with neat gardens around them, and there came up from the workshop and the warehouse, the hum of industry and enterprise, such as you may well imagine, where 7000 inhabitants are gathered together. Near me, on one side of the bank, was the light-house, with its faithful attendant, which, in the hour of night, is the star to the hundreds of vessels and boats that are constantly crossing the lake, and on the other side, beneath, extended a long pier, where, every day, hundreds, and, every week, thousands land from all parts of our country, and from every part of the world, pressing their feet upon its soil, with anxious hearts, in search of a new home, who, in a few hours, are scattered, no one inquiring from whence they come, nor whither they are going!

LETTER TO ENGLAND.

We published a few weeks since the letter, adopted at a meeting held in Berry Street Vestry in May last, and ordered to be sent to England in reply to the address from some of the Unitarian Clergy of Great Britain and Ireland upon the subject of slavery. That letter was signed by about one hundred and fifty of our Unitarian Clergy. Some of our brethren were not disposed to sign any letter, and others, while they did not dissent from the general principles of the letter adopted at the Berry Street meeting, thought that a letter of a somewhat different character should be sent. To meet the feelings, of those who thought thus, the following letter was prepared and sent to England two or three months since, with a few signatures attached to it. It was not circulated generally for signature, but was signed by all save two to whom it was directly offered, and one of these two objected to signing any letter. This letter did not appear to have been published in England when the Steamer left. But as it has doubtless been received, there seemed to be no objection to publishing it in this country. It having been instrusted to us, we furnished a copy of it for the last number of the Examiner, and now insert it in our own columns. It reads as follows.

REV. AND DEAR BRETHREN,—We esteem it a privilege to receive the counsel of our brethren on matters of Christian duty; and your letter on the subject of slavery has given us gratification because it shows that the ocean does not separate us from your fellowship and sympathy. The want of accurate information on your part respecting our actual position in regard to slavery, does not in the least diminish our confidence in the paternal interest that dictated your communication.

You certainly do as no more than justice in supposing that we have 'no doubts as to the deep wrong of man holding man as a slave,' nor in anticipating our concurrence and sympathy when you deny the moral right of any human being 'to make another his chattel.' We should be slow to yield to any body of men in the strength with which we hold this conviction. We agree with you in the fact that a great moral and social evil exists in the United States; that like other evils of the same nature it grows chiefly out of the sins and selfish passions of men; that like other moral evils, it is a fit subject for moral and religious effort; and that it calls for appropriate action from us as ministers of religion.

There would seem, then, to be no peculiarity in regard to this subject, which calls for a warning thus solemnly and formally given, unless our minds, as you suggest, have been 'reconciled to inaction, because inconvenience or sacrifice have happened to lie in the way of active and immediate endeavors to give effect to our inward convictions'—in other words, that we have been unfaithful stewards, sacrificing our sense of duty to a love of ease, or from moral cowardice and the fear of disagreeable consequences to ourselves.

These are serious charges, which should not be lightly volunteered. If such be the impression on your minds,—a result to which we know you could not have arrived without the greatest grief,—we gladly avail ourselves of the occasion to disabuse you of it. We are sensible as individuals, and as a body, of great deficiencies, but we utterly and conscientiously deny that there is any sin of which we feel that we have reason to be afraid or unwilling to speak. If there were any such, it would be those,—(about which we are not commonly charged with delinquency)—which are more personal to our hearers, and most assuredly not the subject of slavery, with which they have comparatively so little to do. We say this to brethren, who address us in a Christian spirit—to an enemy, or a scoffer, we will not say we should scorn, but we may say at least that we should not feel called on, to make this claim to common honesty.

Now permit us to add that the intimation in your letter,—quietly and sorrowfully conveyed,—seems to proceed upon some misapprehension of the facts in the case. This is not the occasion for entering into a defence or explanation of the course which any of us have seen fit to pursue. It is sufficient to say, that if you would form an intelligent and just judgment on the subject, it will be necessary for you, if you have not already done it, to inform yourselves of the relations that exist between the several States of this Union,—of the powers of the General Government,—and of the degree of control which one State has over the internal affairs of another.

It will be equally necessary for you to remember that hostility to this or that particular measure, is not hostility to the cause of human freedom; and that disagreement as to the modes best adapted to the removal of slavery indicates no disagreement as to the nature or degree of reprobation in which we hold slavery itself.

So far as this last point is concerned, the feeling of opposition to slavery throughout New England and in the parishes with which most of us are connected, is in generaal as strong and as religiously held as we suppose it to be in any part of England. We know no Unitarian pulpit in the northern States in which, and no Unitarian preacher by whom, all Christian condemnation of slavery might not be freely uttered, without suspicion that he was likely to assume the appearance, or share the fate of a martyr. We treat this as we do other sins and evils, according to the relative place and importance, which we think it holds among the various subjects, on which we address those to whom we minister. If we have not occasion to speak of it as frequently as we do of some other evils, it is because our hearers have no connection with it, except so far as they are citizens of the United States, acknowledging allegiance to its Constitution. There are those among us doubtless, who, under other circumstances might become slaveholders; but they are not so now. The passions which would permit them to become such, now and among us manifest themselves in other ways; and we think it proper to speak more of those passions and of the sins to which they actually lead, than of slaveholding, with which our hearers have so little to do.

As to the general subject; the mass of sin and misery around yourselves, the existence of which you are often compelled to witness and lament, has given you undoubtedly, sad experience of the inefficiency of religious instruction suddenly to remove an enormous evil from the midst of a community; and you can determine how far the continued existence of slavery in some of the States of this Union is to be charged to the negligence of the Unitarian clergy, when you consider that, with the exception of five or six of our number, whose fields of labor are in slaveholding States, it is hundreds of miles removed from us,—that we have no opportunity of personally addressing the holders of slaves—that for all useful purposes, they are as far removed from the sphere of our influence as from your's, and that, from the nature of the bond which unites the several States, the people of Massachusetts have as little right or power to control the action of the Legislature of Georgia or Alabama, in relation to the subject of slavery within their boundaries, as the citizens of Manchester or Liverpool.

We know that you will take comfort in the assurance that we have done and are doing upon this subject what we think a sense of duty calls

upon us to do; and we know you will pardon us for saying that of what we can or ought to do, we must of necessity be the most competent judges. You may well suppose that to a subject of such surpassing moment to our country, we have given our most serious thought, and that the course, which any of us has seen fit to adopt, has not been adopted lightly. Every community has its own peculiar evils to deal with—every minister must distribute his exertions over the whole field of his labor, according to the exigencies of his peculiar situation; he has the best means of knowing where his duty calls, and if others have confidence in his honesty of purpose, it seems to us that it requires great and intimate knowledge of the circumstances of his situation, to warrant a rebuke, however honestly given, for his supposed unfaithfulness.

This communication expresses, as you will perceive, the views of a few individuals respecting the position which Unitarians hold in relation to slavery. It has not had the advantage of being circulated for signatures like the letter which it will accompany, and it is not written because of any dissent from the general principles of that letter. If it answer no other purpose, it may perhaps be an additional means,—though a most slight and unimportant one,—of showing how closely we feel connected with our brethren in England, and how deeply we value their sympathy.

Yours, in the bonds of the Gospel,

Boston, September 30, 1844.

CHRISTIAN REGISTER.

BOSTON, JANUARY 11, 1845.

BRITISH INSTITUTE OF SCIENCE AND INDUSTRY AT DAWN, CANADA WEST.

The Principal of the above Institution, Rev. Hiram Wilson, being in this city a week or two ago, making some efforts to obtain aid and sympathy, we asked him to write us a letter, giving some account of the numbers and character of the refugees from Slavery in Canada, and some particulars in reference to the character and objects of the Institution at Dawn, offering to insert it in our columns. We received from him, a few days since, the following communication. It is not so full in relation to the occupation, habits, general character and position of these people, as we hoped it would be; it contains, however, much that is interesting and encouraging. For ourselves, we have always felt a lively interest both in African and Canadian Colonization, especially the latter; we believe that to aid these efforts is one of the best services that can be rendered at this time to the colored race. In proportion as we educate, civilize and christianize any portion of this race, in proportion as we elevate them intellectually and morally, and, through just and kind treatment and the development of their powers, they show a capacity of self-government, of improvement and progress in all those arts and occupations, in all those attributes and qualities, that adorn life and dignify character, just in that proportion do we prepare the way, gradually but surely, for their emancipation, and do something to advance that hour, when the public conscience of the world will demand that they receive liberty, kindness, and the just rights of humanity at the hands of mankind. We commend the claims of this Institution at Dawn to the consideration of the wealthy and charitable.

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Messrs. Editors,—Dear Sir,—Having spent the last 8 years in Canada West, in promoting the intellectual and moral elevation, as well as physical comfort of the refugees in that country from American bondage, I am happy to make known their condition and claims.

The number of colored refugees in Canada, with their offspring, is computed at 15,000; the entire colored population at about 18,000, numbers having resorted thither from free States.—With few exceptions, they have entered the country in a destitute and needy condition.

Whatever may be said about Slavery, no one can resist the conviction that the ignorant ought to be instructed,—that it is always safe and justifiable as a principle of action, to diffuse the light of truth in the spirit of meekness and love.

By divine goodness the natural light was spoken into existence, and widely diffused through the universe of matter. Equally diffusive, yet more desirable, is that spiritual light which emanates from the Sun of Righteousness. The great Redeemer of mankind consistently and beautifully illustrated, by his manner of life, the spirit of the religion he taught, and it is required of his followers to imitate his example by condescending to the lowly, for the benevolent purpose of elevating them to the liberty of the sons of God. As 'God is no respecter of persons,' but regards with tender solicitude the welfare of every portion of the human race, so ought we to feel, and, feeling thus, joyfully participate in the heavenly work of elevating *man*, however distant, however degraded his physical, intellectual, and moral condition.—The more degraded his state, the more obviously Christ-like is the work of elevating his character and condition. The slaves may pine in darkness for long years to come, but I believe the redemption day of the enslaved millions of our countrymen *will dawn* sooner or later.—Against the dawning of that auspicious day, when emancipated millions shall stand erect, raising to heaven their plaintive voice, and their supplicating hands to us, importunately calling for the light of science, and the lamp of eternal life, how important that we should be prepared to respond to the call, by furnishing them supplies of enlightened and well disciplined teachers, to take their brethren by the hand, and favor them with a safe and speedy exit from the gloomy shades of retiring night into the bright beams of civilization and Christianity. In anticipation of that glorious jubilee, the British American Institute of science and industry was founded, about two years since, at Dawn-West, Canada, in the midst of the refugees, and for their benefit. The *immediate object* of enlightening those benighted, yet mercifully ransomed captives, is manifestly important. The *ultimate object* sought, though dimly seen in the distant future, is still more important; expanding in its onward march, and spanning, in its benevolent embrace, the rising multitudes of the sable hue, in this, and other countries. The consummation of the first paves the way for the second, and, in joyful hope we may look upon this interesting fragment of the African race as the happy medium of inconceivable good to their benighted and afflicted brethren. It is matter of observation that Divine Providence has made, and is making a wise selection from the south of the most hopeful candidates for mental and moral discipline, preparatory to usefulness, the fugitive slaves being generally, above the mediocrity of the race, as to energy of character, and vigor of mind. It is proper that we should be co-workers with God in bringing to pass his gracious purposes towards the injured African race.

It is the grand design of the above named institution, to bring those exiled sons of the south to see and appreciate the relations they sustain towards God their maker, towards one another, and, especially, towards their suffering brethren, still in bondage, and to cherish and cultivate that spirit of filial and fraternal love which properly belongs to these relations.

The object in view is simple, and, in its vigorous and successful prosecution, the honor of Christian philanthropy is as deeply concerned as are the temporal and immortal interests of those who are to be benefited.

The Institution has attached to it 300 acres of excellent land. Its site is commanding and beautiful, at the head of navigation on the Sydenham river, 20 miles east of the river St. Clair, which separates Canada from Michigan. The climate is mild and salubrious, the soil unusually fertile and productive. The plan of education pursued is feasible and simple. It wisely harmonizes honest industry with the acquisition of useful knowledge. It is admirably adapted to the wants of the humble poor, requiring them to maintain themselves by manual labor 4 hours daily, while their instruction is given them free of cost. Since the enterprise was commenced, a farm has been opened; 50 acres of heavy timbered land have been cleared; several buildings, including a school-room and place of worship, have been erected; a steward and three teachers are employed, who have under their care about 65 pupils in the adult and juvenile departments, and a considerable increase in numbers is expected the ensuing year.

The Rev. Josiah Henson, who has suffered 40 years of his life in slavery at the South, is now in New England, duly authorized to solicit for this object. It is hoped that his affecting appeals will be generously responded to by the friends of the African race.

In conclusion, let me say that this work of philanthropy, standing aloof, as it does, from any political or sectarian designs, seeks the generous aid of the wise and good of every name, who have at heart the honor of God, and the best interests of humanity.

Respectfully and truly your's,

Hiram Wilson.

Clinton, N. Y. Jan 4th 1844.

For the Register.

CHURCH IN WASHINGTON.

Messrs. Editors,—The following extracts from a letter just received from one of the members of the Unitarian Society in Washington, may be interesting to your readers. The first portion will show to our Salem friends that their bounty has not been ill-bestowed, and to others how much good may be done by a judicious exercise of liberality. The latter part presents a striking sketch of the trials which a Unitarian Society, out of New England, has to encounter, and a just tribute to one, whom to know, is to love and honor. After speaking in terms of high and merited praise, of the talents and laborious services of Mr. Hale, by whom the pulpit is now supplied, the writer continues as follows:—'You will be glad to hear, that, through our kind friend, Mr. S. the ladies of Salem remembered us by a handsome Christmas gift of $200. You remember that there was a debt of $1400, which has been pressing upon the Society for many years; in fact, ever since the erection of the church. Some years since, this debt was put into the form of stock, and divided into twenty-eight shares of $50 each, made payable in 1850. Several of these shares were taken by members of the society. As you know the society have always found means to meet its annual expenses, without increasing its debt, it was thought best, at Judge Cranch's suggestion, to apply the $200 to the redemption of that amount of stock; which was accordingly done by a vote of the society. I then suggested that we should endeavor to raise an equal amount among ourselves, and thus express, in the strongest manner we could, our sense of the kindness which prompted the gift. Mr. —— immediately surrendered his two shares, Mr. —— two more, Mr. —— two more, and three or four more will, in all probability, be surrendered or redeemed among us. So the timely donation of the Salem ladies will be the means of redeeming, at least, thirteen shares, or $650, thus reducing the debt to $750.

'At our annual meeting, took place one of the most touching scenes I ever witnessed.—Judge Cranch, you remember, has been chairman of the Executive Committee for a long series of years. He is identified with the early struggles of the Society,—when it met for worship in an almost private room, when its friends were few, and its violent and bigoted opposers many: when its sentiments were not understood, or, if known, misconstrued; when it had to meet opposition not only in private, but from the pulpits of the city, and in the sectarian periodicals of the day. You remember the cry raised against Mr. Sparks, when he was made Chaplain of the House. No less strong was the opposition which met every individual who professed the Unitarian faith. One had to encounter the cold or averted glances of friends, and be prepared for the breaking of the ties of sympathy which bound friends and families together. You can conceive, when Unitarianism was thus everywhere spoken against, and its professors denounced, of the effect produced by the removal to this city, of Judge Cranch, and his connexion with this society. You who know Judge Cranch so well, are well aware that a whisper of reproach never soiled the ermine of the Judge, or the transparent excellence of the man. That so good a man, one so upright, so universally respected, should be a Unitarian, was the best answer to all invectives against the society. It silenced public opposition, and private clamor was hushed. None so well as yourself know the peace and harmony which succeeded the animosity and bitterness of former years. For nearly a quarter of a century, Judge Cranch has been the active and efficient organ of the society in the transaction of its business here and elsewhere. By his wise and judicious counsels the Society has prospered, and has been the means of extending Unitarian views into other parts of our vast country. His time, counsels, and purse, have been devoted to the cause. His influence in our society, upon every individual, who can estimate!

Near the close of the meeting, after the transaction of the usual business, he presented the records which he had so long kept, and requested that he might be relieved from the responsibility and labor of acting as the chairman of the Executive committee. The infirmities of age were drawing upon him, and he desired to release his mind as much as possible from all extraneous cares and responsibilities, and to give up the charge to a younger and more active individual. You know how we all love and reverence Judge Cranch. For a moment all was silence; every eye was filled, and every heart was sad. At length, one of the few original members of the Society, in making the necessary motion, expressing the thanks of the Society, and our affectionate remembrance of his valuable services, in the most touching and delicate manner, spoke of the early struggles of the Society, to which I have alluded, and the happy and blessed influence of the late chairman. Two young men, in the name of the younger portion of the Society, after expressing, in glowing terms, their sense of his pure and upright character, pledged themselves to sustain to the utmost of their ability the interests of the church, strengthened by the remembrance of his wisdom and piety. Of our happiness in having known Judge Cranch, one could say, 'Videar vixisse beate, quia cum Scipione vixi.' [my intimacy with Scipio has been the joy of my life.] Mr. Hale afterwards made a most touching and beautiful prayer,—for the old who were passing off the stage, that their last days might be their best days, and for the young, that they might be strengthened to act as well as to speak.'

In explanation of a passage in the above, I would observe that Judge Cranch removed his residence from Alexandria to Washington, in order that he and his family might enjoy the privileges of a Unitarian place of worship.—Let me add, that nothing more seems essential to the future success of this important and interesting society, than a continuance of the highly acceptable services of the gentleman now preaching there. B.

NEW PUBLICATIONS.

Brownson's Quarterly Review, No. V; January, 1845. Boston, Benj. H. Greene.

Mr. Brownson again comes before the public with a pamphlet of 136, 8vo pages, more than a hundred of which are of his own composition. We cannot withhold the expression of our admiration for his diligence and perseverance, or for the earnest and clear statements of the convictions to which he has recently attained. He is indeed a most wonderful writer; his power over the English language, his precision of speech, his logic, the facility with which he appropriates to himself, and improves, the arguments of others, give the highest attractions and great weight to his compositions, considered as literary productions. As a defender of the Roman Church he bids fair to accomplish a vast deal towards making the worse appear the better reason. He certainly has not the gentlemanlike candor and courtesy of Butler in his controversy with Southey, nor does he make those respectful concessions to Protestantism, which fall, not grudgingly, from the pen of Dr. Wiseman. Nor are these leniences of composition and argument to be looked for in a zealous convert like Mr. Brownson; we ought to be thankful when we find them in the born children of the Church. Circumstances of time, the general characteristics of this community, and Mr. Brownson's own great powers, will make him a most efficient instrument in contributing towards that partial re-invigoration of the religion of priestcraft and human invention, for which, we have long been of opinion that many agencies were contributing. There are hundreds of persons, not to say thousands, who are ready to be *converted* to Romanism, or atheism; they are the loose fish, whom each successive angler catches; a transcendentalism yesterday, a ritualist to-day, a Romanist to-morrow.

The present number of Mr. Brownson's Review contains six articles. One of these, attributed to S. A. C. Clerkenwell, Esq., consists of six chapters of a love story, which is to end in the conversion of a philosophic rake to a belief in the Roman Church; as the story advances, perhaps the worship of saints, at least of female ones, may be brought into especial vindication, and be convincingly substantiated. Another article reviews the recent election, and indicates the present policy of the democratic party. A third article contains Mr. Brownson's atonement for having brought Jouffroy's Ethical System into approved regard in this community, and exposes the insufficiency and worthlessness of the basis which that philosopher has selected as the foundation of moral obligation. The three other articles are exponents of the alleged superiority of Romanism to Protestantism, in the three provinces of literature, religion and politics. The first of these articles is a review of a paper in the Methodist Quarterly Review for July, 1844, on the Literary Policy of the Church of Rome. The second holds up to Bishop Hopkins, of Vermont, the impossibility of his attempted vindication of the British Reformers, on the principles recognised in some of the 39 articles of the Episcopal sect. The third with the title 'Native Americanism,' condemns the party bearing that name, passes the sentence of entire failure upon Protestantism as a basis for religious, civil or social organization and direction, and adds to the prophecy that Romanism must yet rule this land, an earnest invitation to all of us to help in bringing forward that result. Mr. Brownson has opened upon a rich and truthful vein of materials for filling the pages of as many numbers of his review, as will meet the changing tastes of the times.

Some persons may be surprised at the facility with which this bold and earnest writer enters upon the great field of religious controversy, presented by the Roman Church in its matters of faith and discipline. It doubtless is as true of a Jesuit, as of a poet, that he is not made, but born. Of many of the traits of mind and character, which experience, examples, and conventional agreement have made essential to the idea of a Jesuit, Mr. Brownson is naturally possessed. Of course, we do not include among these the moral turpitude and dishonest casuistry attributed to the Jesuits; of these evil traits we believe Mr. Brownson to be as spotlessly clear as any man that lives, and we have the most thorough confidence in, and respect for his single hearted integrity and purity of purpose. But he still is a master of that method of reasoning which can work up a bugbear into an argument, and weave a system, whose woof may be divine truth, while its warp is a thin tissue of human fabrication, and visit an error of speculation with the threat of a spiritual penalty.—He has not yet ventured upon any of those controverted points of discipline or faith, where Jesuitical casuistry can display all its tactics; but we presume to predict that when the questions of the confessional, transubstantiation, purgatory, indulgencies, &c., come under his pen, he will show himself a perfect master of subtleties. The information, as far as statements and facts are concerned, which is requisite for him in writing such articles as he has written, may be found ready at his hand in a few books of recent date, and with which he appears to be already familiar; they are Moehler's Symbolism, the numerous and enticing volumes by Sir Kenelm H. Digby, published under the title of *Mores Catholici*, or Ages of Faith, the Dublin Review, and Maitland's Dark Ages. The latter, especially, is a volume which verifies many idle calumnies that have long passed current respecting the Roman Church.

The three articles to which we have last referred, may, indeed, be considered as one article, on the Infallibility, the Immutability, and the Perpetuity of the Roman Church. Not only has she never committed an error, but she cannot possibly commit any; an error attributed to her, is an error charged upon Christ.—Without going into an examination of the several arguments on several subjects presented in these articles, we have a few general remarks to offer upon whatever of argument may appear in them all.

In a notice of a former number of Mr. Brownson's Review, we respectfully requested of him to give us a definition of the Church. He, of course, could not suppose that we could attach to this word now, the meaning which he gave to it in his volume entitled "New Views." And yet he should have remembered, that as one decision stands until it is revoked, or another is substituted for it, his readers would be likely to apply his old definition to his present use of the word. He speaks of *the Church* with great familiarity on his own part, and as if every body understood what he meant by it. Now, for ourselves, we are inclined to rest the whole merits of the controversy between Romanists and Protestants, upon the true meaning of *the Church*. Indeed, all the issues involved in the controversy, reflect back upon the definition of that word. From the promise which Jesus gave to his Apostles, *that he would be with them always, even unto the end of the world*, Mr. Brownson argues that Jesus Christ has promised, forever to influence and overrule infallibly, the interests, measures, and decisions of his Church. Now what is this Church? It succeeds to a promise made to the first Apostles, and it is all important to have an exact definition of the terms of the transfer.

Mr. Brownson does not give us a definition of the Church, nor of the terms and conditions on which a transfer was made to it of the Savior's promise. There are two or three sentences from which we infer that he regards the Church as represented by its Bishops in General Council, and that then Christ's promise is fulfilled, and the decision of these Bishops is infallible. He also implies that a majority must decide on a disputed point, and that the minority must acquiesce, or their dissent at once cuts them off from the Church, and infallibility goes with the majority. Thus, he says, 'when the Church has decided, those, be they few or be they many, who refuse to submit [i. e. to agree in the decision of the majority of the body which professes to represent the whole Church of Christ] are *ipso facto*, schismatics, out of the communion of the Church, and no part of it. The dissent of these, therefore, makes nothing against the unanimity of the Church' pp. 41. 42. This is certainly a very convenient doctrine regarding minorities, either in Church or State, that difference of opinion when the ballot box tests the relative strength of parties, shall win infallibility for the bare majority, and subject an almost equal minority to excommunication or disfranchisement. Had we space we might indicate the manifold perplexities of that definition of the Church, and of that condition of its infallibility which Mr. Brownson and other Catholics take for granted. If the Savior's promise passed over from his immediate Apostles to their alleged successors, the Bishops, or pastors, the promise is made to all of them alike, not to a majority of them. If it extends to all of his disciples, than laymen and women, being members of the Church have a share in the promise whenever they shall discuss matters of faith.

What is the Church? That is the great question. Are only they members of it who are in communion with Rome, or they all who love our Lord Jesus Christ in sincerity, and who never heard of Rome, but who read and obey the Bible? The great controversy between Romanists and Protestants, gathers its strong points about the first alleged transfer of Apostolic authority. When was it made, and how? Where are the proofs of it? What were the conditions of the transfer? Some definite and exact terms for this transfer, are all the more needed, because then, it is alleged, power and authority passed from the hands of pure and holy men, to a body, the members of which have often been neither pure nor holy. Jesus gave to Peter the keys of the kingdom of heaven, but he did not authorise Peter to give those keys to any one else. The kingdom, too, was the kingdom of heaven, not the kingdom of earth. The Scriptures, nowhere, hint to any transfer of the Apostolic power, or of the promise of the Savior, unless his own promise naturally extends to all who should ever revere, love, and obey him. The Scriptures say nothing of Peter's appointing a successor, nor do they connect him at all with Rome. There is not the slightest historical proof that Peter ever saw Rome, or had anything to do with the Church there. The legend that he went to Rome, has no better evidence to sustain it, than might be urged for many of the most ridiculous ecclesiastical fables. The monstrous assumptions involved in transferring the promise made by Jesus to his Apostles, to a majority of a council of Bishops who are in communion with the Bishop of Rome, the pretended successor of a primate apostle, who probably never was there, and who had no power to bequeath his primacy, can scarce be exaggerated.

Another question which we might ask, involving many interesting matters, is, where, according to Mr. Brownson's view of the Church, rests the responsibility of the errors into which it has fallen? To whom shall we charge imprudent liberties taken with the text of the Scriptures and the perversions introduced into the comments upon the Text, in the versions approved by Romanist authorities? St. James, in his Epistle, affectionately exhorting Christians to mutual freedom in acknowledging their errors, says—'Confess your faults one to another.' The Rhemish comment on this exhortation, and a most important comment it is,—is—'*Confess your faults, i. e., to a priest.*' And here is the Romish invention of the Confessional. Again, by command of Pope Sixtus V. an edition of the Latin Bible was made public in 1590, and declared to be of perpetual authority, all full of errors as it was. Then Gregory XIV. began, and Clement VIII. completed, in 1592, another edition which was ordered to take the place of the previous one, by the Council of Trent. Where is the infallibility, where is the responsibility of the error in this case? Again, when the fatal delusion of witchcraft drew over Europe its horrid track of dismay and agonies, several of the Supreme Pontiffs of the Christian Church fostered the fearful error. Pope Innocent VIII. especially gave the delusion a most fatal impetus, by issuing a bull calling upon all good Christians to lend their aid against those who had signed Satan's book; besides others of this Pope's successors, Alexander IV. who was almost evidence enough, in his own character, to prove the existence of Satan, went all lengths in promoting the delusion. With whom rests the responsibility of these delusions? It will not be denied, that the three specifications we have adduced, viz., the Scriptural comment and version and the sin of witchcraft, are matters of faith. Where then was the infallibility of the Church?

We are familiar with the explanation which Mr. Brownson, following more noted authorities, offers on this point. Infallibility is not attributed to the Pope, nor yet to the decisions of any Council except of a General Council, and only then on matters of faith. Excuses and palliations are ready to meet every case, and in fact, the amount of the pretension, when brought to the test, is that the Church is infallible about all those matters in which there is no proof for the time being that it is in error. The Roman Church has availed herself of all sorts of agents and measures which have advanced her temporal interests, but has ever thrown off the responsibility of their iniquities. When Julius II. and Leo X. wished to build St. Peter's at Rome, they sent round monks to sell tickets of impunity for all sins, according to a tariff of prices conformed to the atrocity of the crime. But the Holy Church had nothing to do with this infamous attempt to raise money. Oh no! A General Council did not give those monks their errand or their certificates. The inquisition is established, melted lead is poured down the throats of heretics, and their limbs are stretched on the rack, and their bodies are given to the flames. The Church is greatly advanced, and her enemies are stricken with terror at these barbarities. But the Holy Church did not decree them. Oh no! No General Council ever sanctioned them. The truth is the Roman Church has tolerated all sorts of iniquities, has availed herself of all sorts of instruments, and has grown great amid the corruptions which it has fostered. But look around to find the responsible agents of these inquities, and nobody but an individual is to be blamed for them—for the Church never intended to shew her infallibility! And this is the Church which Mr. Brownson thinks is to be our ark of refuge!

The pretension of infallibility for the decisions of any body of men, alleges a perpetual miracle wrought for that body, and such an allegation ought to be attested by a perpetual voucher. Nothing can be more loose and indefinite than the grounds upon which the Roman Church rests its claims, and the nature of those claims themselves. In the most obscure interval in the history of the Christian faith, it alleges that the most important measure for the perpetuity and the government of the Christian Church was devised: and yet Rome can show no record or voucher to sustain this pretension. Where the deed of trust should have been given, with most satisfactory attestations, we have not even an unauthenticated statement of its terms and transfer. To say nothing of a multitude of minor objections to the pretence of infallibility, as resting anywhere in the Roman communion, it is enough to urge, that, in fact, there has never been a General Council of the Christian Church. Councils of various kinds have been called, and have represented larger or smaller portions of Christendom, according to the extent to which differences of opinion prevailed. By these councils, the test of a majority on one side or the other has been applied, not only to Christian doctrines, but to a multitude of human inventions, the date of whose introduction into the Church we can, in most cases, give with accuracy. To allege infallibility in behalf of the decision of a majority, seems to us to be only one form of that sin which is defined to be 'speaking against the Holy Ghost. A mind troubled by doubts, and perplexed by having been cast amid the strife of conflicting systems, may seek peace under the protection of an infallible church, and by ceasing to think and learn, may find that peace. Protestantism, we know, has its difficulties, presenting themselves along its whole course of trial and application, but Romanism confronts us with an insurmountable difficulty, at its very starting point.

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The North American Review, No. 126: January, 1845.

Nine papers on a variety of subjects, compose the contents of this number of our much valued and most eminent review. That upon the Common School controversy which has been for some time in progress, will be found to present impartially the merits of the dispute, which some of the Boston masters commenced by an attack upon Mr. Mann. The Reviewer, of course, sustains the latter. An article on the condition and wants of Harvard College seeks to account for the alleged stationary character of that institution, and proposes some essential alterations in its management, in its discipline, in the courses of study there pursued, and in the relations of the students to the instructors. We do not altogether coincide with the views presented in the article, and may recur to it again. The recently published 'Memoirs of Mrs. Grant, of Laggan,' has afforded to a very distinguished literary gentleman of Cambridge, an opportunity to portray her eventful life and her excellent character, by the aid of some additional manuscripts in his possession. A very valuable article on the Jurisprudence of Insanity, will engage the attention of many readers, on account of the interest lately imparted to the subject by questions which have arisen in our Courts, prisons and hospitals. Articles upon the characteristics of Lord Byron, upon British Colonial Politics, upon the Chemistry of Vegetation, upon the Expeditions to Santa Fe, and upon Mr. Choules' Edition of Neal's Puritans, which we have not had time to read, promise to occupy our next leisure hours with most profitable and inviting materials.

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The Dependence of the Fine Arts for encouragement, in a republic, on the security of property; with an inquiry into the causes of frequent failure among men of business; an Address delivered before the Boston Mercantile Library Association, Nov. 13th, 1844. By Thomas G. Cary. Boston: Charles C. Little & James Brown, 112 Washington st., 1845.

We made a brief allusion to this pamphlet in our last number. It deserves a more extended notice and will well repay an attentive perusal. Like one or two similar productions that have recently proceeded from Mr. Cary's pen, it is marked by, and unites the generous culture of the scholar with the sound judgment, the keen discriminating observation of the practical man of business. Mr. Cary looks upon our country, its institutions and prospects in a spirit of encouragement and hope, but free from extravagance, exaggeration and that boastful and vainglorious spirit which so commonly pervades those writings in which we speak of ourselves. His conversation does not degenerate into morbid despondence. His hope does not riot in radicalism. He perceives our dangers, and points them out boldly and frankly. He recognises all that is good in our institutions and character, and shows how these, wisely directed, may produce beneficial results; and upon both points writes with strong, clear, good sense, presenting clearly and calmly that simple truth which is usually found somewhere between the extremes of opinion. We think the pamphlet before us, as well as the recent letter to Mr. Pendleton of Virginia, and the letter to a lady in France are, eminently calculated to enlighten and instruct the public mind, to promote the elevation of our national character, and give a wise direction to individual wealth and energy.

In speaking, in the Address before us, of the objection urged against our system of Government, that the Fine Arts can never find support among us, he says,

'The objection that has been mentioned is urged against us with a full knowledge, of course, of the excellence in the arts that was attained in ancient Greece; and since that is not regarded as decisive proof that as high a standard of taste may prevail in our own republic, we must look for evidence of a different character.

Instances can be adduced to show that, even in countries where the arts have been brought to the highest degree of perfection, genius has been compelled to struggle with harassing want; and others can be found which indicate that, even among *us*, the taste, the liberality, and the ability that are necessary for the reward of the artist have already made their appearance, and given promise of vigorous growth. One instance on each side will serve as an illustration.

It is said that the celebrated painter Coreggio, in Italy, received but forty ducats for the picture of Night (or Dawn) which forms, now, one of the chief attractions in the great gallery at Dresden; and that such was his disappointment and grief at the inadequate price, and the inconvenient mode of payment, which he was forced to accept for another of his greatest productions, that he died shortly afterward in misery.

About twelve years since a favorite American artist, who was then pursuing his studies in Italy, received from Mr. Roman Reed, a grocer in New York, the dimensions of a room in the house which he was then building for himself, with a request that he would prepare to fill the panels with such paintings of his own as he should design for the sum of three thousand dollars.

The painter was just then perplexed by accounts of pressing want from those who were dependent upon him at home, and had found himself obliged, with deep regret, to prepare for an immediate return to this country. The magnitude of the commission which he then received, and the liberality of the terms, at once relieved him from difficulty, and enabled him to remain in Italy as long as he had intended, for the purpose of studying the models of the great masters there; and when the work which he was then desired to undertake was completed, the three thousand dollars had been extended to five thousand.

Here, then, was an instance of such support to the fine arts as they are likely to receive in the United States.

It is very probable that for the same sum of money pictures of greater merit, and certainly of more celebrity, might have been purchased from the works of the old masters. But here was vital succor to the living artist, encouragement to continue his efforts when it was most acceptable. It was such aid as would have gladdened the heart of Coreggio; perhaps have prolonged his life, and enlarged the number of the treasures which he left to the world.

It was an act corresponding to what is called patronage in other countries; and yet it was not patronage. It was free from all claim of the irksome deference that is usually felt to be due to the patron. It was performed in the spirit which cordially acknowledges a full equivalent, in the work, for the price paid; and which leaves the spirit of the artist unshackled by dependence.

It was the act, too, of one whose life, as I know, from personal acquaintance and observation, was in keeping with the spirit of it; and I avail myself of this opportunity to bear testimony to his worth, and to present his character for imitation.

Mr. Reed was a native of Connecticut; but engaged in business in New York. By industry, perseverence, and steady adherence to sound principles of action, he became one of the foremost in the highly respectable class to which he belonged. He grew gradually rich; and was at length enabled to build for himself an expensive house in an eligible situation, and to indulge the taste for beauty that seemed natural to him, in ornamenting it. His interest in the arts, as it grew, was accompanied by sympathy for the artist. I had known him well, myself, during a residence of ten years in New York, and was surprised one day by a visit from him in Boston. After a cordial greeting, I inquired after the state of the tea market, which had been the great field of his success. He told me, with a smile, that, although he was as active there as ever, he had come on other matters; and that he wanted my aid to procure for a young artist whom he wished to encourage, permission to copy, at the at the Athenæum, the original sketch by Stuart of the head of Washington, which is preserved by the trustees with particular care; meaning, he said, to present the copy to a public society in New York. The permission was readily obtained, and I have since understood that, after that was arranged, he went into the tea-market here with sufficient advantage to provide a liberal compensation for the young artist while he was at work; thus making trade subservient to taste.

He died shortly afterward, in the prime of life, leaving a collection of paintings, engravings, shells, and other objects of beauty and interest, altogether so valuable, that it is proposed to make them the commencement of a public gallery in New York; and leaving, too, an establishment in business conducted on principles so secure that it has been a school of industrious success to younger men, who owe their prosperity mainly to him.

We have much to do, no doubt, before we can raise the standards of taste among us to the highest elevation; but, whatever may be the comparative merit of the collection that I speak of, it serves as proof of the point that we wish to establish. As the powers of the artist are confined to no one class, but are occasionally developed in all, so the love of beauty in color, in proportion, and expression, exists everywhere among us and seeks gratification as the means of indulging it are found. Its strength will depend on the preference that we may cherish for objects really deserving of admiration, over the indulgences of coarse and sordid inclinations. But its culture has commenced, and with good promise. Beside the readiness with which the works of Allston and other artists have been purchased, we have recently had additional evidence of this in our own community.

Owing to the growth of this city and change of character in some parts of it from that of quiet residence to the bustle of business, it lately became necessary to raise $75,000, in order to remove the Athenæum from where it is to a more eligible situation. As the capitalists among us had made large donations to the institution heretofore, it was thought but just to make an appeal to the *public* now, and ascertain whether a spirit exists, in the community at large, to support such an institution; and it was decided that no further donations should be asked for, but that shares should be offered for sale. They have all been taken. The money was provided with ease, by the subscriptions of various classes, comprising the mechanic as well as the man of fortune; and an intimation is given that more can be had, if desired, from those who are willing to receive payment for what they advance, in the right of access to books and to a gallery of paintings and statuary.

The fine arts, then, are likely to receive such support among us that no egregious failure in respect to them will be eventually charged upon us, if we are likely to have the means to encourage them.'

In speaking of the causes of failure among business men, he thus presnts one or two.

'Another cause, probably, is aversion to labor. It was a maxim among the ancient heathen that the gods have *sold* to mankind everything that is desirable but existence, and that the price is labor. The sacred scriptures instruct us that labor is our lot for life, and our daily experience admonishes us of the truth of of this. Yet there are many who meant *not* to work, if they can avoid it. Without reflecting, perhaps, that they are setting themselves in opposition to a great law of our nature, they begin life with various plans, of their own invention, for shortening their term of labor as much as possible. Their whole scheme of action is founded in an ignoble desire to enjoy a large share of the good things that are accumulated solely by the labor of man, without making a fair contribution to the common stock by work of their own. The prospect of wealth obtained by lucky chances, in a lottery or otherwise, appears as agreeable in their view as if it were the result of skill and of laborious services rendered to mankind: perhaps more so, because it comes speedily. They may be active in their occupation, perhaps; but their mode of proceeding is very different from what it would be if a wise performance of duty, rather than an early escape from it, were their first object. Visions of great and sudden changes in the value of property, by which fortunes are rapidly made, and which they hope to have the sagacity to foresee, float in their view, and invite to overtrading and speculation that often prove in the result to have been by no means sagacious. They are the very people who are most wanting in the accurate and patient observation that foresees what is to come.

There is some reason to hope that we are undergoing a favorable change in this respect. The tendency of our institutions, as has been observed by an able writer, to give to labor a degree of consideration and honor which it has never received elsewhere, is producing perceptible effects. The acquisitions of industrious exertion already obtain greater deference among us than estates of inheritance; while inactive leisure seems to be losing some of *its attractions*.

'A third cause of mischief is the impatient desire to enjoy the luxuries of life before the right to them *has been acquired in any way*. The facilities of *obtaining credit put it in* the power of a large portion of the community to indulge their wishes, if they choose to do so, before the means of indulgence have been earned. Shallow, cant sayings that have no foundation in truth, such as that—'the world owes every man a living'—give countenance to misuse of this credit; and the virtues of prudence and frugality are put to an early test. But the world owes us *nothing*; and they who urge such idle claims upon it usually receive, in the end, the repulse that is due to unjust demands.

In the fable of the pilgrim it is said, that when he became weary and disheartened at difficulties which he encountered, and doubted whether he could proceed in the rugged path that he was pursuing, he applied for advice to a hermit, who offered him a staff of wonderful virtue, that would give him all the aid that he needed, if he had but the courage to lean boldly upon it. The pilgrim almost shrank from the touch of it, for this staff was covered with sharp thorns; and the blood trickled from his hand as he grasped it. But, assured, as he was, of its marvellous power, he persevered with determination; and as he advanced, he found that, notwithstanding the pain, a surprising vigor was imparted to his frame. The thorns, too, became loosened and fell off as he proceeded. The wounds in his hand soon healed, and he went cheerfully forward on his way. It was the staff of Self-Denial that had been given him; a main support to all those of us who have to make their own way through the rugged paths of life.'

THE TWENTY-SECOND OF DECEMBER.

We perceive by our exchange papers that the Anniversary of the landing of the Plymouth Pilgrims was recently observed and joyfully celebrated by the Sons of New England in several of our Southern and Western cities. In Cincinati, an Address was delivered on Monday, the 23d, by Rev. Mr. Perkins, after which there was a public dinner, attended by 150 gentlemen, at which some eloquent speeches were made by Judge Walker, B. B. Fessenden, Esq., the venerable Dr. Wilson, pastor of the First Presbyterian Church, and others. The exercises in the Church are thus spoken of in the Cincinnati Daily Atlas.

The exercises in the Church were of the most interesting character, and were deeply, and enthusiastically entered into by the whole audience. Dr. Beecher's Prayer was eloquent and affecting. The singing of the Odes, selected and written for the occasion of the Landing of the Pilgrims, Mr. T. B. Mason's Choir, and by Mr. Duffield had a most thrilling effect. Nothing could be more spirit-stirring than the ode of Mrs. Hemans, beginning with 'The breaking waves,' &c. as sung by Mr. Duffield. The ode of 'the Pilgrim Fathers,' sung to the tune of Old Hundred by Mr. Mason's excellent choir, and in which the whole audience united, produced an effect beyond anything we ever before witnessed. The selections from the Scripture, as read by the Rev. Mr. Cleveland, were so applicable to the condition and character of our Pilgrim fathers—in which their emigration—their voyage—their landing upon a rock—their hardships and trials—their religious faith—their founding a new and free government in a strange land, and in a new country—their subduing and casting out of the heathen, or savages—and even our Revolution—that they seemed to be foreshadowings of the future, possessing all the truth of prophecy.

The Address of the Rev. Mr. Perkins, was not only eloquent and appropriate, but was marked with that peculiar liberality and charity towards all religious sects, which is so characteristic of its author. The principal object of the Address was to do justice to the character of the Puritans and to correct the prevailing opinions as to their intolerance. As we hope it will be published, we will defer further notice of it at present.

After the address, Prof. Stowe made some very appropriate remarks upon the religious

character of the Pilgrims, and read the farewell address of their Pastor, the Rev. Mr. Robinson, upon their leaving Europe. He also read the Covenants of the Massachusetts and Salem Colonies, to disprove the charge of intolerance.

In short, all the exercises were listened to with most profound attention and deep interest by the crowded audience, and seemed to produce entire satisfaction at the manner in which this first celebration of the Landing of our Pilgrim fathers was celebrated in our Queen City.

The Buffalo Daily Gazette of Dec. 20th, contains an able and interesting sermon preached by Rev. Mr. Hosmer, at the Unitarian Church in Buffalo, Dec. 22d, from which we make the following extracts.

'To give form and order to our discourse, we will inquire first, Who were those Pilgrim Fathers, and why did they come to our shores! Then we will speak of the circumstances of their settlement, of their traits of character, of their services to civil and religious liberty, and their influence upon New England and our country. A year ago we kept a festival of the Reformation of Luther; we shall find ourselves to-night following the same stream of spiritual life which then we traced to its head-springs, and saw start upon its course towards the ocean of truth, winding its way among the nations—now hidden by the rubbish of error, and then upheaving the rotten structures, and bursting forth with mightier current than before.

The Reformation took its rise in England. John Wickliffe gave the first spring to that movement. He lived in the fourteenth century His influence was not lost, though it was more more than a hundred years after his death before his country was freed from the yoke of Rome. Henry VIII. of whom it has been said that 'he was every inch a king,' was enough a king to love power, and desire to be supreme in his dominions, in spiritual, as well as in temporal affairs. Being thwarted by the Pope in his desire to be divorced from his queen, he protested against the ecclesiastical tyranny of Rome, joined in the revolt of the Reformation and proclaimed himself the *Head* of the *English* Church. I will not stop to pass *judgment* upon the motives which led *Henry* to secede from the Church of Rome, but bring your attention at once to the fact—That the reformation made by him was little else than delivering England from the domination of a *Pope in Italy*, in order to make it subservient to a *Pope at home*. It was more a civil, than an ecclesiastical event. The revenues and political condition of the country were improved by the separation from Rome, far more than the institutions and opinions of the Church. Henry was hardly better than a Papist, though he was a Protestant; and his church, though it bore the Christian name Reformed, still wore a likeness to that of Rome. The change in ceremony and in doctrine was less than is usually supposed. Consider these six articles which were kept in force during the life of Henry. They are called the blood statute, because men were put to death for dissent from them. They are a Nileometer to show how *high* the waters of spiritual tyranny rose in that reign:

1. That in the Sacrament of the Altar, after the consecration, there remains no substance of bread and wine, but under these forms the natural body and blood of Christ are present.
2. That communion in both kinds is not necessary to salvation to all persons by the law of God, but that both the flesh and blood of Christ are together in each, both bread and wine.
3. That Priests may not marry by the law of God.
4. That vows of chastity ought to be observed by the laws of God.
5. That private masses ought to be continued.
6. That auricular confession is expedient and necessary and ought to be retained in the Church.

Henry's Reformed Church was compelled to profess belief in transubstantiation—to practice auricular confession to the priests—to worship images and pray to the saints—and the celibacy of the clergy was *enjoined*. Wickliffe had translated *the Bible into the English* language, but it was forbidden to the common people, It was forbidden to be read in any Church. 'No woman, or artificers, journeymen, servingmen, husbandmen, or laborers shall read the New Testament in English.' Here is popery and spiritual slavery! The Pope had never been more absolute and tyrannical than was Henry in the latter years of his reign. The Protestants on the Continent would not admit him as the *head* of their league, because he was forcing the worst of traits and doctrines of popery upon the English Church.

Such was Henry's reform; a modification rather than a change; and the new hierarchy was fastened down upon the people of England quite as cruelly as that of popery had ever been. The people of England could not bear all this; they had heard of Wickliffe, and the glorious work of reform in Europe, the fame of which was borne to them on every breeze, and they longed for liberty and truth. Multitudes would be free, and for dissent, were persecuted. Bishops were deposed; many were thrown into prisons, and not a few were burned at the stake. During the long reign of Henry, the best spirits of the nation were kindled into a burning indignation against spiritual domination and popish error.

Then came Edward VI—a lovely youth, who had no other ambition but to do right, and whose heart was bound up in the protestant cause. The lovers of spiritual liberty augured better days. But the young king died before all the cords of his father's tyranny were broken; then the bloody rule of Papacy came back with Mary, and the free spirits of the English nation were driven to desperation. The flames of martyrdom became the watch-fires of freedom. But Mary could not live long in a temperament like hers, and her death was followed by the accession of Elizabeth to the throne.

The Protestant organization was now re-established. They who had been driven into exile, returned to their country, and all hoped that the good days of liberty and truth had come. But Elizabeth was the child of Henry VIII. Like him she loved power, and while she denied the Pope, she cherished the spirit and many of the forms of papacy. Large numbers of people, in every part of the kingdom, were aggrieved by her Church establishment. They complained of the power of the Bishops, and of their revenues, and intercourse with civil affairs, as contrary to the early usage of the christian church, and injurious to the interests of christianity. They complained, too, of the cathedral establishments, with their Arch Deacons, Deans, Chapters, and other officials, as contrary to apostolic usage, burdensome to the people, and unfriendly to the interests of true religion. They did not like to be confined in all cases to the established liturgy and service. They objected to many of the festivals and holidays, as having no foundation in scripture or in primitive church. And, more than all, they complained of the vestments of the clergy; the white surplice was to them a badge of popery, and they would not abide it. Consequently, many clergymen were silenced, and driven from their parishes, and thousands of the people of England were deprived of the ministrations of the gospel. And all these abuses were carried with a high hand. The Queen was imperious, and would not regard the conscience of her subjects. She was determined that the people of England should have a church establishment, such as she and her counsellors pleased to make it, and that they should support it, though their consciences did tell them it was sin to do so.

Who now were the Puritans of England? They were those who, in the days of Henry VIII, Elizabeth, James I, and Charles I, dissented from the English Church as anti-apostolic, and wearing the remnants of popery, and who, for conscience sake, suffered the wrath of spiritual tyranny, until their numbers so increased that they led in the overthrow of the royal government, and finally established the Commonwealth. I will not apologize for all that was done by the Puritans, especially after their heads had been turned with power; many of their acts were rash and excessive. But when we consider what they had suffered, generation after generation, we shall not think it strange that they went to excess after the power came into their hands. It is always so, when the crushed masses rise up and throw off oppression, they are immoderate and violent. When fires long smothered break forth, there is dreadful conflagration. Reform of abuses, when those abuses are great and venerable with age, comes in tornado. Indeed it is sometimes true that nothing but violence can break up the institutions and habits of error and wrong.'

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'Here I must leave this narrative of the early events of our Fathers' settlement, and turn to consider the men, their character, their services to civil and religious liberty, and their influence upon New England and our country. Bear with me for a few minutes longer. I will compress what I would say into the fewest words. With the men, and their lives, and the history of our country before you, long disquisitions will not be necessary.

The Fathers of New England, and indeed the English Puritans, had a character all their own. Their traits stood out in bold relief.—We could fill pages with description. But they had one characteristic—one central principle out of which their life proceeded, and around which, their action turned. We will look at that. It was religious Faith. They were deeply religious men. I do not call them religious because they would not wear the white surplice and read their prayers; neither because they were rigid Calvanists, and accepted the five points of theological metaphysics as none at this day can. They were religious with all their scrupulousness, and in despite of their Calvinism. I call them religious, because they believed in God with all their heart. They believed in his presence. No veil of superficial philosophy concealed the Deity from their sight. They believed that they lived and moved in God—'that there is a Divinity who shapes our ends, rough hew them how we may.' They believed that God actually governs the world—that they lived under his laws, and could by no means escape accountability. They walked with God. They felt that they were fellow-workers with the Omnipotent; and hence their remarkable life and character. They did not fear man *much*, because they feared God *more*. They did not quail at the ocean's terrors, because they trusted in Him who holds the waters as in the hollow of his hand. Their hearts did not break at the sight of a wintery coast, for they looked to Him who tempers the wind to the shorn lamb; and when they stood around those dreary graves, they did not bury their hope with the bodies of their companions, because they trusted in Him who could make the dead live, and cause light to shine out of darkness. They entered upon their daring enterprise, and with a mighty resolve bore it through, because they believed that they were in harmony with Heaven's will, and that Heaven's help would be sufficient for them.

All things are possible to him that believeth. There is a great truth in the hyperbole. Those Pilgrim Fathers had faith, and they removed mountains. Their self-denial—their patience—their brave manhood—their unquenchable hope—all sprang from their faith in God. Man never knows what he CAN do, until he believes with all his soul that he is a fellow-laborer with God; then he has found his true position, and can move the world.

The New England Fathers were the champions of civil liberty. Hume, in his History of England, though his partialities are usually with the Cavaliers, confesses that England owes all the freedom of its Constitution to the Puritans; and no one who is conversant with the history of this country, can doubt that we are largely indebted to the Pilgrims for our free and liberal form of government. They gave the world the pattern, in germ, of a republican constitution. In the cabin of the *May Flower*, while she lay in the harbor of Cape Cod, they drew up a written compact—a simple constitution, in which is found the seminal principle of our American institutions, viz: that the people themselves are the law-making power. They chose a Governor for one year, and bound themselves to be obedient to their constitution. *The world had seen nothing in government so* liberal as that primitive organization. But those Fathers were not learned civilians. They were intelligent—several of them were highly educated for those days—but probably they did not pretend to much science of government. I incline to think that they acted upon the promptings of their religious principles. They looked up to God as their Father; they were all his children; and why not equal in respect to rights! They called no man Master but Christ. It was then as the equal children of God that they formed their compact; and for mutual benefit invited one of their number to administer their government. And the same great religious truths—the Fatherhood of God, and the brotherhood of man were the basis upon which all their governmental institutions were placed, I doubt if they knew what a revolution in the civil world they were commencing. They did know that they were acting in conformity with their religion, and they felt sure that such action must be right. They cared not much for precedents. They rose up like men, and planted themselves upon first principles, the prototypes of which they beheld in the attributes of God, whom they adored. With them the question was not what others had done, but what it was right for God's free and equal children to do.—How much better than if they had brought the old worm-eaten governments of monarchy and fastened them to the granite mountains of New England!

Again, we say, that those Fathers whatever were their errors and sins in many instances, were the champions of Religious liberty. They founded a free church. The Congregational church is free; it is their bequest. The freest church on earth is upon those New England shores. By separating the Church from the State, they guarded the church from the denomination of the civil power; and then, that the clergy should not ride over the liberties of the churches, they made it lawful for each congregation to ordain its own ministers, not dependent upon Bishops or Presbyteries. And all this again, was in consonance with those great religious truths which underlay our Fathers' life. *Indeed their fundamental institutions in Church and State grew out of their religious principles and clothed them as the bark and leaves grow upon and clothe the trees.*

And next, that liberty might not be turned to licentiousness—that an ignorant and vulgar populace might not arise to overthrow order and liberty, they established free schools, and made provision for a well educated clergy. Sixteen years from the landing at Plymouth, Harvard College was founded, and dedicated 'to Christ and the Church.' It was foreseen that true freedom is not dangerous, nor endangered, so long as there is wide-spread intelligence, sound learning and religious principle.

'No web so finely wove in warp and woof,
But has some flaw in it.'

The Fathers had their faults; but their faults were chiefly the excesses of their virtues.—Sometimes they were presumptuous. Their presumption was the excess of confidence in the care of Providence. They were superstitious, because their faith outwent the nicer boundaries of reason. Cold scepticism is never superstitious.

But those Pilgrim Fathers banished Roger Williams—whipped and hung Quakers, and believed in witchcraft. Yes—they did; and we mourn over their frailty; but let it be remembered that in doing such things, they were doing just what all the world, in their days, did. If they persecuted some men for opinion's sake, the *world* knew nothing of religious toleration. If they hung a few witches, a multitude were hanged in Europe. In all fundamental principles and institution, they were far in advance of their times. It is strange that they did not at once cast aside every vestige of old error and abuse? Are we to gather up stories of Puritan strictnes, severity and superstition, which are more witty than true—are we to ridicule those sons of the morning,' because they did not spring with a single bound from midnight to noonday!—Can you not admit that the sun is glorious because there are dark spots upon its disk? Will you refuse to admire a beautiful landscape because there are some unsightly points in it? Let the root be judged by the tree—and the tree by its fruit. Behold that New England of the Pilgrims—that noble State in whose soil is the Plymouth Rock! There are Concord and Lexington and Bunker Hill—and are not manhood, freedom, virtue and religion there? What clime on earth has given nobler specimens of humanity! Land of the Fathers! If I forget thee, let my right hand forget her cunning; if I do not remember thee, and speak for those who founded thy free schools and unshackled churches, whose bones now lie in the shade of thy mountains, let my tongue cleave to the roof of my mouth. The Pilgrim spirit has not fled; long, long may it watch over those homes of New England. Nor are the testimonies to the worth of those Pilgrim Fathers confined to New England. The sons are found in every portion of our land. This day of their landing is remembered and celebrated in the great heart of our own State; in the valley of the Ohio—in the cities of the South, and in the vast regions of the West, to which the Pilgrim's boldest thought never reached. And I but say what all believe—that New England men carry with them intelligence and the love of freedom, knowledge and religion. Would to God that all the branches were worthy of the stock.

HOWARD BENEVOLENL SOCIETY, 1844—5.

To the Members and Contributors to the Howard Benevolent Society.

The Standing Committee, in compliance with usage, present the *Thirty-third Annual Report.*

From the report of the Treasurer, it appears the Society has received, during the last year, including the small balance on hand, Oct. 27, 1843, the sum of three thousand three hundred nine dollars and forty-six cents; and that during the same period two thousand nine hundred and one dollars and ninety-seven cents have been paid out under the direction of the Committee, leaving as balance in the treasury, Oct. 24, 1844, the sum of four hundred and seven dollars and forty-nine cents. The disbursements by the Committee, mostly in food and fuel, have been made in all the wards in the city, and the recipients have been several hundreds of individuals and families. In dispensing this charity the Committee have had in view the original designs and principles of its founders. It has been their aim to aid the worthy and industrious poor when sickness or a severe season rendered such assistance necessary, at the same time endeavoring to foster in recipients a spirit of self-relinance, and to discourage a dependence on eleemosynary institutions. While the Committee experience much satisfaction in bestowing charity where it is really needed and gratefully received, they would by no means disguise the fact that in some cases they find gross opposition practised, and that the most clamorous applicants for aid are often the least needy and deserving. As the disbursements of each member of the Committee is generally confined to his ward, or district, when he can become acquainted with the real state of the recipients, and great care is taken to inquire into every case, it is believed that the aid of the Howard Benevolent Society is not, to any great extent, bestowed on unworthy objects.

The rapid increase of our population—the introduction annually of great numbers of foreign immigrants comprising many of the most degraded class from the pauperized parts of Europe,—and the accumulating numbers of the idle and vicious that collect in a crowded city, are matters of deep importance and concern to every candid and intelligent observer. Under such circumstances, it must be manifest, that the full force of all former good influences will be necessary for this city that it may maintain its high standing for the order, sobriety, and good condition of its inhabitants. The temperance reform has had a most happy effect on individuals and families, and saved numbers from a dependence on public charity. At present there seems to be reason to fear a retrograde movement in this respect, and that some after enjoying for a time the advantages of sobriety and plenty are returning to indulgence and poverty.

The past year may be regarded as one of comparative prosperity to our community. The able and industrious have generally been fully employed, and most classes have received fair returns for their labor. In some employments however the laborers are too numerous for the demand,—hence wages must necessarily be low. This remark is believed to apply more to females employed at plain sewing [illegible] females are generally so situated with dependent families, that they cannot readily change their employment; and while there are many wives and daughters in good circumstances and who do not need the avails of such work, but who will take it at the lowest rates, and thus in effect keep down prices, the evil must continue to be severely felt. Are the wives and daughters of thrifty farmers and mechanics aware that it is by their entering into competition with poor sempstresses that the latter are borne down and compelled to work for a mere pittance? Is not this a topic worthy of consideration and of public attention?

It is not the desire of this society to discourage the practice of private alms-giving. On the contrary, it is believed to be the best form of giving, when judiciously done, benefiting alike the giver and receiver. The discreet and benevolent private giver, may have a salutary influence over a recipient of charity that a public almoner can rarely expect to acquire. But there are many persons possessed of wealth and a disposition to aid the poor who have not the time or opportunity to attend fully to the matter. They feel it to be a duty to give to the needy, but fear imposition, and that they may do evil rather than good. To such this Society offers its services, and its committee will exercise their best discretion in the distribution of such funds as may be confided to their care.

The thanks of the Committee and of the recipients of the Society are specially due to a benevolent public for their generous contributions during the last winter.

A similar inclement season is approaching, and it cannot be doubted that similar contributions will cheerfully be given.

Officers of the Society. Moses Grant, President; Thomas Tarbell, Treasurer; Artemas Simonds, Secretary.

Standing Committee. Ward 1. Thomas Thwing, Ward 2. Ephraim Milton, Clark street, and Lewis Jones 36 Union street; Ward 3. Joseph Moriarty, Salem street; Ward 4. Simon G. Shipley; Ward 5. Moses Grant, 7 Cambridge street; Ward 6. William Howe, Chamber street; Ward 7. Thomas Tarbell, 55 Water street; Ward 8. J. Wright Warren Jr. 46 Federal street; Ward 9. Daniel T. Coit, 12 High street; Ward 10. Joseph Eustis, 113 Harrison Avenue; Ward 11. Charles F. Barnard, 5 Warren street; Ward 12. Alvan Simonds, South Boston.

Railroads in Ohio. There are two railroads in Ohio, which, when completed will form a continuous line of communication through the whole width of the State, from Cincinnati to Lake Erie, a distance of 220 miles. The Boston Daily Advertiser speaking of these railroads, says:—

'On the completion of the two railroads above alluded to, in Ohio, which it seems may be accomplished in a period of little more than a year from this time, the line of steam communication, by railroads and steamboats, will be completed from Boston to Cincinnati. The ordinary journey from Boston to Cincinnati will then be performed in the space of *less than three days.* At Cincinnati the traveller finds himself not only in the rich and thriving metropolis of Ohio, but at a navigable port, whence steamboats of a large class, and with the most sumptuous accommodations, take their departure daily for New Orleans, and all the principal ports on the Western waters.

But a few years since the idea of such a highway from Boston to the heart of the Western country, and to the extreme South would have been thought in the utmost degree visionary. It is now difficult to realize its full advantages to this city, in comparison even with the greatly improved routes which are already opened, and which will be still further improved, through several of the middle States. Until the completion of the Baltimore and Ohio railroad, it will be by far the preferable route, and even when that is completed it will have the recommendation to the citizens of Boston, not only of being much the shortest, and of offsetting the direct and open steam navigation of Lake Erie, against the circuitous and doubtful passage of the Ohio river, but of introducing travellers from the West, directly to our own doors, instead of bringing them first to the larger Atlantic cities.

Death of Roger M. Sherman. We have the melancholy duty to perform of announcing the death of one of the most distinguished of the sons of New England. The Hon. Roger Minot Sherman, LL. D., died yesterday at one o'clock, at his residence in Fairfield, in the 72d year of his age.

Judge Sherman was a nephew of Roger Sherman of revolutionary memory. To a mind of the highest order, at once brilliant and profound, he added the embellishments of literature and science, and the graces of Christianity. [New Haven Herald.

LEGISLATIVE.

The annual session of the General Court of Massachusetts commenced in this city on Wednesday, January 1st. Hon. Levi Lincoln was elected President of the Senate, and S. H. Walley, jr., was elected Speaker of the House. The Governor's Message was delivered on the 4th inst. The portions of this Message relating to Education, and to the Annexation of Texas, we have given in another part of to-day's paper. The business of the session has progressed thus far, much as usual. But little business has as yet been finished.

A great many petitions for charters of Railroads have already been presented.

A Special Message of the Governor was sent to the House, on the 6th instant, in relation to the treatment recently received by Mr. Hoar, the commissioner of this State, by the State of South Carolina. We have not room for it this week. We may give an abstract of it in our next.

GOVERNOR'S MESSAGE.

The Message is brief. The first part is occupied with a statement of the financal concerns of the State, the support of paupers, the State Prison, the Militia system &c. The remaining parts, with the exception of a brief reference to the condition of the remnants of Indian tribes among us, are devoted to the subjects of Education, and the Annexation of Texas. The remarks on Education will be read with interest, as will also what he says of Texas;—as it is an able, calm and Christian like review of what we recently published from President Tyler's last Message on the same subject.

EDUCATION.

The subject of popular education with the people of Massachusetts, is now, as it always has been, one of surpassing interest. It rises above all party considerations, all sectarian feelings, and all local and sectional interests. The character and destiny of each succeeding generation are, in a great degree, moulded and fixed in the district school-house. No higher purpose can engage your attention than the elevation of the standard of our common schools. Much improvement has taken place within the last few years, in respect to the qualifications of teachers, the mode of government, the construction of school-houses, the furnishing of libraries, the average number of scholars who attend, the average length of schools, and in exciting in the public mind an increased attention to the importance of the subject.

There yet remains, however, a great work to be done. The highest interests of our children and the race demand that it should not be postponed or neglected. The influence of Normal schools, though as yet they have been but imperfectly organized and partially developed, is favorably felt so far as that influence has reached. Numerous reports, from districts in which Normal teachers have been employed, speak in terms very gratifying and encouraging to the friends of that system of instruction. Of the ultimate success of the plan in perfecting the character of teachers, and improving the whole system of popular education, wherever it may be thoroughly tested, I cannot entertain a doubt.

The Legislature of New York have authorized an expenditure, and entered upon a course to test its utility, worthy of the cause and of the government of that great and enlightened state.

The abstract of the returns of the school committees in our towns, and the reports of the talented, distinguished and indefatigable Secretary of the Board of Education, which are annually laid before the Legislature, to be printed and circulated throughout the Commonwealth, are disseminating a mass of information of inappreciable value.

It will appear from the report of the Secretary for the last year, that the average number of absences from school, including both summer and winter, is more than one-third of all the children in the state, between the ages of four [illegible] years; more probably in the state, from five to ten thousand children between those ages, who do not attend school at all during the year. This is a startling fact. The regret for this sad delinquency is deepened by the consideration, that nearly the whole of this number are the children of the poor, for whose instruction the most ample provision is made by existing laws. That the Commonwealth has done her duty in this respect towards all her children, will appear from the fact, that the money raised by the towns for the support of schools amounted to $550,000, and that the whole sum paid for education in its various branches within the state, exceeded a million of dollars.

How shall this great evil be remedied? What legislator can be indifferent to it? Has a man right to bring up his family in ignorance when the public, at its own expense, has furnished the means to educate and enlighten them! How can he repair the injury which such neglect brings upon those children and their neighbors? He will be a public benefactor indeed, who shall be instrumental in bringing those immortal beings, growing up in ignorance and crime, to the fountains of instruction and knowledge, opened for them without money and without price.

If these neglected thousands were always to remain children, the consequences to society would be less disastrous. But ignorant and untaught children will grow up to be ignorant and vicious men and women. They will propagate vice and ignorance. The public peace, the public morals, and the public prosperity will suffer by them, and they will become a living reproach to the state. I am sure that no measure which your wisdom can suggest to mitigate this evil will be left untried.

TEXAS.

In his recent annual message to Congress, the President of the United States again brings forward the proposition to annex Texas to the Union, and recommends it with great earnestness.

A high public functionary of the general government most evidently presses the immediate adoption of the measure, from the apprehension that a delay may result, in some way or other, in the abolition of slavery in Texas. This idea is manifest in several of his official communications. It is too obvious to require argument, that slavery, with the considerations connected with it, is the leading motive which impels the movement for the hasty consummation of this important measure. In the letter of Mr. Murphy, the representative of the United States to Texas, of the 23d September, 1843, to Mr. Upshur, Secretary of State, he says, "England is anxious to get rid of the constitution of Texas because it secures in the most nervous and clear language, the *rights of the master to his slave, &c.*—Now all the United States has to do is to aid the people of Texas in sustaining their constitution; that constitution, which, while it effectually *secures the rights of the master*, secures to the people the blessings of civil, political and religious liberty.—Say *nothing therefore which can offend our fanatical brethren of the North;* let the United States at once espouse the cause of civil, political and religious liberty in this hemisphere. *This will be found to be the safest issue to go before the world with.* On this issue we can defy the world, and the decision in our favor gains all we want to gain."—In his letter of the 24th September to Mr. Upshur, Mr. Murphy says, "Take this position on the side of the constitution, and the laws, and the civil, political and religious liberties of the people of Texas secured thereby (*saying nothing about abolition,*) and all the world will be with you." The annexation of Texas will open an extensive and profitable market for the surplus slaves of the South, and increase the political power of that portion of the Union by bringing into it new slave states. The territory is extensive enough to make five states of the largest class, or a much greater number of smaller ones. If there was no such question as slavery involved in the project, and it was free from constitutional objections, the danger arising from the extension of our territory, already large enough, would seem to me to outweigh all the arguments in its favor.

But in the aspect which the subject now actually presents, ought the free states of this Union to give their consent to it? In the apportionment of Representatives in the Congress of the United States, among the several States, the Constitution gives to five slaves the same power as to three freemen.—The practical effect of that provision is, at this time, to give to the property of the slaveholding States twenty-two Representatives in the popular branch of the federal Legislature. The 2,487,355 slaves, the property of the Southern States under the present apportionment, are the basis of a representation, equal to 1,492,112 freemen in the non-slaveholding States. To compensate for this great advantage to the slave States, the Constitution directs that Representatives and direct taxes must be apportioned among the States in the same way. So far as it relates to direct taxes, it is known that this article in the Constitution is a dead letter. Thus all the benefit has resulted to one party to the compromise.

Massachusetts as a State, ever has maintained, and ever will maintain, the whole of the Constitution of the United States. All her people love and respect it. Hard and unequal as she considers this feature of that honored instrument, she will bow to it with reverence so long as it remains the supreme law of the land. She regards all the guaranties of the Constitution, whether they relate to the institutions of the North or the South, as equally binding upon every member of the Union. She will stand by the Union and the Constitution as they were formed, let them be assailed from what quarter they may, and with inviolable fidelity perform all her obligations towards them.

The statesmen from the free States, in the convention which made the Constitution, and many if not most of those from the planting States, looked to the early termination of slavery, in the States where it existed, from the action of the States themselves. In this they have been disappointed. Since that time thirteen new States have been admitted into the Union. Seven of those thirteen are slave States, and three of those seven have been formed out of territory purchased by the common treasure of the Union, since the adoption of the Constitution. The free States are now called upon to forge new fetters for themselves, and to confer additional power and influence upon the slave States, by the annexation of a foreign government, with territory enough out of which to form new States sufficient to give that portion of the confederacy an entire control, at least in one branch of the government, in the political affairs of the Union. Having failed to accomplish the object by the treaty-making power, it is now proposed to be done by the passage of a joint resolution. The lowest price named to be paid for this acquisition is $10,000,000. If the act is done, no one can estimate the amount of money it will cost this republic. And there is too much reason to fear that war, with all its horrors, will be one of its consequences.

This bold proposition comes from men who are strong advocates of a strict construction of the Constitution of the United States. In what part of that instrument is found the power, for any or all the departments of the Federal Government, by treaty, law or resolution, to annex a foreign state or territory to this Union? The Constitution confers the power on Congress to "admit *new*," but not *foreign*, "states into the Union." "Congress has the power to *dispose* of, and make all needful rules and regulations respecting the territory or other property belonging to the United States," but not to purchase or annex foreign territory.

The situation of the states and territories of the Union, at the adoption of the Constitution, and the language of the whole paragraph from which I have quoted, repel the idea of the power claimed by the advocates of annexation. When the territory of Louisiana was purchased, Mr. Jefferson, under whose administration it took place, expressly declared there was no constitutional warrant for the act. That act has no authority as a precedent for the *constitutional* power claimed in this case.

The friends of the measure tell us that its success would open a new and valuable market for northern manufactures. This argument is put forth by the stout supporters of the doctrine of free trade, which, if carried out, would throw open the presents markets of our own country to the competition of the manufactures of the whole world. And if Texas is admitted, it is to bring into the Union, states whose opinions are expected to harmonize with those who resist the protection of American labor in every form. But looking beyond the benefits to our own country, the measure is urged because it is necessary to spread the blessings of a liberal government over the people of that territory, and "to extend the area of human freedom." It is proposed to extend the area of human freedom, by enlarging the limits, and "rendering secure and permanent" the institution of human slavery. It is difficult to say of this argument which is the most striking, its humanity or its logic.

But where is this passion for extending the boundaries of the republic to stop? All history instructs us, that that spirit of acquisition, which is another name for ambition, whether it exhibits itself by the conquests of armies, or in the arts of diplomacy, when it should possess itself of Texas, would look to the provinces and territories beyond it. These lovers of liberty and the race, who see such glories in uniting Texas to the United States, would still harp with the desire to extend the area of freedom, by acquiring new territory, and be impatient to give the blessings of liberty to the city and country of Montezuma, by planting there the institution of negro slavery. If any doubt that this would be the case, let them remember the purchase of Louisiana and Florida, and look at the present movement for the annexation of Texas. If this spirit is not checked and controlled, we may read in the fate of former republics the destiny of our own. That thirst for conquest and for glory, which carried the arms of Rome to the ends of the earth, at last brought the haughty barbarian to the gate of the Eternal City, and humbled the proud Roman at his feet.

Of the injustice, unconstitutionality and inadmissibility of the annexation of Texas to the United States, "under any circumstances whatever," the people of Massachusetts, by the united voice of two successive Legislatures, have expressed their opinion in the most solemn and impressive manner.—For the honor of her name, and the justice of the cause, it is hoped she will remain firm and immovable in her position.

In my annual communication to your predecessors, I expressed the opinion that serious inconvenience had been produced to the people of this country by too much legislation. Reflection has strengthened that opinion. In this Commonwealth, with the most numerous House of Representatives, according to our population, upon the face of the earth, to the evils of uncertain and constantly changing laws is added the expense attendant upon protracted sessions. In a state of society like that in Massachusetts, it would seem strange that one-fourth part of the time should be spent in making laws. Yet such has been the fact with regard to us for the last twenty years.

To avoid these evils, I respectfully but earnestly recommend to you to bring your labors to a close in the shortest term consistent with the public interest. I am sure such a course will meet the approbation of our constituents. A strict economy, carried out by withholding the appropriation of the public money from any and every object not called for by the public good, is as clearly the duty of those who have the revenue of the Commonwealth in their care, as it is their duty to expend that money for all purposes that will promote the prosperity and the lasting and permanent interests of the people. Faithful public servants will neither fail to do the one, nor shrink from the performance of the other.

Gentlemen of the Senate and House of Representatives:

In our Constitution and form of government, the appropriate duties of the Executive and Legislative branches are clearly pointed out and defined. An inquiring and honest mind can hardly mistake them. Let us then repair to the posts assigned us. In discharging the high trusts committed to us by our common constituents, let us keep fully in view the interests of the whole people of the Commonwealth.

For perfecting measures intended to carry out the great and beneficent purposes of the Constitution, I tender you my prompt co-operation.

Benevolent Fraternity of Churches.—The regular Quarterly meeting of this body was held at the Berry Street Vestry on Sunday evening last. Of the fifty delegates composing it forty were present. The Executive Committee presented their quarterly report, containing, among other matters, a statement, in their order, of the circumstances that led to the resignation of Rev. Mr. Sargent, and copies of all the documents that had passed between the Committee and the ministers at large, in reference to their pulpit exchanges. After a very full and friendly discussion of the whole subject, votes were passed with great unanimity, approving the proceedings of the Executive Committee in relation to the resignation of Mr. Sargent, and ordering the report and accompanying documents to be printed. We understand the report will be published early next week.

*** Saxton, Pierce & Co., Agents for the Democratic Review, the Electric Magazine and the Biblical Repository, have received the January No. of each of these periodical, and offer to furnish to suberibers to either of them a few prints gratis. The print represents the cutting through the ice in our harbor last winter, a channel for the Steamship Britannia.

Maine. The Legislature of Maine met at Augusta on Wednesday. Manly B. Townsend was chosen President of the Senate, and Moses McDonal, Speaker of the House.

Maryland. The Legislature of Maryland met and was organized on Tuesday, the 31st ult.

☞ MISSIONARY MEETING. A Public Meeting of the Association for Domestic Missions and other purposes, will be held on Sunday evening, the 12th, and at the Bulfinch street Church, (Rev Mr Gray's,) commencing at 7 o'clock, when the Chairman and Treasurer will make a statement of the doings of the Committee, and Mr Geo. G. Channing, their Agent, will address the meeting, and present some account of the agency which will be interesting. Other addresses may be expected. All interested in this Missionary enterprise it is hoped will be present.
j11 R. W. BAILEY, Sec'y.

☞ SEAMEN'S AID SOCIETY. The Annual Meeting of the Seamen's Aid Society will be held at the Tremont Temple, No 1, on Tuesday, January 14th, at half past 18 o'clock, A. M.

At which time, Members are requested to bring or send their subscription, (together with arrearages,) enclosed, with name and place of residence.

Rev E. T. Taylor and others interested in the objects of the Society, are expected to address the meeting. H. B. CHICKERING, Sec'y.
j11

☞ The Treasurer of the Massachusetts Evangelical Missionary Society acknowledges the receipt of fifty dollars from Ladies of Rev. A. P. Peabody's Society, in Portsmouth, N. H., through the hands of their pastor. j11

☞ THE CAMBRIDGE MINISTERIAL ASSOCIATION will meet at Lexington, at the house of Rev. S. J. May, on Tuesday, 14th inst.
j11 WM. NEWELL, Sec'y.

☞ HOWARD BENEVOLENT SOCIETY.—The Rev Bishop Eastburn will deliver a discourse in behalf of this Society, in St Paul's Church on Sunday evening next, at 7 o'clock.

A collection will be taken up in aid of the funds.

☞ UNION PASTORAL ASSOCIATION.—The next meeting will be at Rev George Putnam's, in Roxbury, on Tuesday, Jan. 14, at eleven o'clock.
j4 SAML. OSGOOD, Secy.

MARRIAGES.

In this city, by Rev Mr Gray, Mr S. D. Cunningham to Miss Sarah E. Holt.

1st inst, by Rev Mr Aiken, Mr Joseph L. Bartlett to Eiss Annette Putnam.

By Rev Mr Turnbull, Mr Lebbeus H. Varney to Miss Caroline E. Shackford, both of Jamaica Plain.

1st inst, by Rev Mr Skinner, Mr Wm E. Smith of Charlestown, to Miss Elizabeth Gould of Boston.

In Charlestown, by Rev Mr Skinner, Mr Francis Seaverns of Boston, to Miss Nancy Bartholomew, of C.

In Chelsea, on Sunday evening, by Rev Mr True, Mr Harris H. Bachelder to Miss Sarah P. Whitehouse.

In West Newton, 1st inst, Mr Charles B. Pevear to Miss Susan A. Haven of Boston.

In Stow, 1st inst, Mr Jehiel Todd to Miss S. Elizabeth Whitman, both of Boston.

In Cambridgeport, Jan 1, by Rev Mr Stow, Albert H. Hovey, of Boston, to Rebecca, daughter of J. G. Valentine of C.

In West Cambridge, 1st inst, by Rev Mr Horton, Caleb Richardson, Jr. of Woburn, to Miss Eunice P. Taylor of W. C.

In Dracut, 1st inst, Benj F. Blood, Esq. to Eliza, daughter of Rev Joseph Merrill, all of D.

In Beverly, by Rev Mr Flanders, Mr Gideon Woodberry to Miss Harriet N. Ulsen.

In East Bradford, Mr Charles Wallinford to Miss Elizabeth Palmer.

In Albany, 4th inst, by Rev H. F. Harrington, Mr A. Franklin Edwards to Miss Rebecca S. Foster, both of Beverly, Mass.

In Baltimore, Dec 10, by Rev D. E. Reese, Mr Enoch Pratt Holden, (son of the late Edward Holden, Esq. of Dorchester,) to Miss E. J. Izams, all of Baltimore.

DEATHS.

In this city, on Saturday evening, Calvin Washburn, merchant, 50.

5th inst, Mrs Celia K., wife of Mr Ebenezer Parker, 49.

7th inst, Elizabeth, wife of William Stowe.

5th inst, Mr John Brown, 53.

5th inst, Adeline M, wife of Wm H. Pratt, 31.

In Cambridgeport, 1st inst, Mr Amos Sawyer, 77.

On Sunday afternoon, Mr Ephraim Chamberlain, 76.

In Cambridge, 4th inst, Mr James Oliver, 36, formerly of Salem.

In South Dedham, 30th ult, Capt Isaac Ellis, 54.

In Charlestown, 5th inst, Mrs Sarah W., wife of Mr Edmund Leavitt, 40.

In Medford, 5th inst, Mr James Barnard, 56.

In Wrentham, 31st ult, Ellen J., daughter of the late Hon Josiah J. Fiske, 23.

In Danvers, Mary Jane, wife of Mr Wm T. Dole, 22.

In Newbury, (Belleville) Sarah Elizabeth Moody, 9.

In Haverhill, very suddenly, Ann H., wife of Gilman Parker, Esq. 29.

In Canterbury, 21st ult, Nathaniel Sleeper, a member and one of the founders of the United Society of Shakers, 91.

In Gilmanton, NH, 1st inst, Mrs Rebekah S., wife of B. Emerson, Esq. and daughter of the late Rev Isaac Story of Marblehead.

In Philadelphia, Sarah Richardson, 105.

In Vernon, NJ, 25th ult, Dr Christian Bone, 101, a botanic physician.

BULFINCH'S LAYS OF THE GOSPEL. Lays of the Gospels, by S. G. Bulfinch. Just published and for sale by JAMES MUNROE & CO., 134 Washington, opposite School st. j11

BURNAP'S LECTURES. Expository Lectures on the principal passages of the Scriptures which relate to the Doctrine of the Trinity. By George W. Burnap, Pastor of the First Independent Church of Baltimore.

Just published by JAMES MUNROE & CO., 134 Washington, opposite School st. j11

MISS MARTINEAU'S LIFE IN THE SICK ROOM. Just published, the second edition of Life in the Sick Room, by Harriet Martineau, with an introduction to the American edition, by Eliza Lee Follen. *Price reduced.*

Published by WM. CROSBY & H. P. NICHOLS, 118 Washington st. j11

IODINE AND SULPHUR BATHS. DR. DURKEE has an apart

POETRY.

[For the Register.]

HYMNS ADAPTED TO MUSIC, No. 11.

CELEBRATION FOR THE ASYLUM OF THE BLIND.

TUNE—'*Timsbury.*'

The Well-Beloved of God could say,
'Thy sight receive!' and night was day;
That word his mission showed, and proved
The love, which all his actions moved.

Such power on earth no more is given;
But still the love revealed from Heaven,
By different means, in different ways
Its high Original displays.

The wisdom, heavenly truth inspires,
Lights up in mortal life new fires
For those who sit in darkness drear,
Bereft of joys, which life endear.

The feet, by inward vision led,
In paths perplexed now safely tread;
The hands are trained to useful art,
Which food supplies and cheers the heart.

More strange; the hand now reads the word,
In which prophetic pens record
The great designs of God supreme;
To saints in heaven a joyful theme.

With lowly, grateful eyes we scan
The angelic powers conferred on man:
Assist us, Lord, these gifts improve,
And still in loftier spheres to move.

May years and ages yet unfold
Our unknown powers in ways untold;
But, while in man new wonders shine,
Let man confess the glory thine. S. W.

[For the Register.]

THE DISGUISED PILGRIM.

BY MRS. JANE E. LOCKE.

Suggested by the death of Miss Sarah C. Starkweather, niece of the writer.

There knocked at the door of the man of care,
After in his prairied home,
A Pilgrim, as he to rest him there,
On a weary way had come.

He lifted the latch, that man of toil,
And felt the traveller's breath;
'Thy entrance,' said he, 'I cannot foil,'—
For he saw the Pilgrim was Death!

No welcome he gave, but he turned him round,
And gazed on his children there,
And then to her who to life had bound,
'With a look of mute despair.'

The Pilgrim entered and wistfully stood,
And cheerily smiled withal;
Concealing his dart he doffed his hood,
As if for a friendly call.

Mournful and dark was that emigrant's home
While Death on the hearthstone sate!
For disguise as he would, he knew he had come,
With a message he could not abate.

At length said he, 'I am here not now,
For the tiny bud or the fruit;
I want the blossom most fair on the bough
Of all, the loviest shoot.'

'I came for the jewel ye most do prize,
More choice than gems of the sea;
I am sent by the Lord of Paradise,
And ye should resign it free.'

The flower which ye with a parent's pride,
Have sported in days of youth;
To be for the Lamb of God the bride,
In her purity and truth.

In the beautiful germ God gave it to you,
And it has expanded bright;
Lovely and fair to the angels' view,
And fit for the world of light.'

They bent, those parents in sorrow and prayer,
No word of assent they gave,
As they pressed to their hearts the blossom fair,
For they thought but of the *grave*.

But a voice they heard from the Father's throne,
'Tho' dark be your dwelling here,
In glory ye yet shall behold your own,
Be resigned, be lowly, and fear.'

Death siezed the flow'ret and bore it on,
But it yielded to his power,
A perfume, a fragrance which yet by none,
Was perceived, till that painful hour.

And it lifts its head with a beauty now,
In the garden fair of heaven,
Which never till broke from the parent bough,
To its petals would have been given.

Wamesit Cottage, Nov. 4, 1844.

MISCELLANEOUS.

JOURNALISM IN FRANCE.

The state of the newspaper press in France is given as follows, by the New York NEW WORLD under the head 'Journalism in France.'

'Nothing in the French journals is more striking to the eye of a foreigner than the contrast between their great ability and their insignificant appearance. In the art of newspaper-*writing*, the French journalists are great masters—the art of newspaper-*making*, it would seem, they have yet to learn. The illustrated newspaper, now so principal a feature of the London press, is, so far as we have observed, almost entirely unknown at Paris. They have no *weekly* newspapers of any considerable celebrity or value; and the daily sheets, the editorial articles of which are written by the ablest and most renowned politicians and men of letters in Europe, are often of small size, badly printed, badly arranged, and badly supplied with that miscellany of general information which makes up so large a part of the value of the best newspapers here and in England. Ten years ago, matters in this respect were far worse. The leading metropolitan journals of France, at that time, wore a look much like that of our smallest country papers, while they wielded a power, political and literary, over the whole French people, perhaps unequalled by the national influence of any other public press in the world. It was the Journal des Debats, we believe, which took the lead in reforming this state of things, and first presented itself at an increased price, and in a shape less unworthy of the great ability which characterised its management. It took but a single step, however, and left very much still to be done.

The French themselves seem of late to have become conscious of the defects in their newspaper system, to which we have alluded. About a year ago, the poet and statesman Lamartine, in an eloquent and powerful letter to his countrymen, proposed and advocated the plan of a great newspaper for the people, so comprehensive and complete in its scope and purpose, as to present and popularize in attractive forms for the public eye, the best and highest literary and philosophical culture of the nation. He wished to connect his plan permanently with the Educational System of the country, and he asked, as a basis for it, a grant from the government of one millions of francs, pledging himself to furnish on that condition, the combination of literary and scientific ability requisite to make such a journal all that could be desired. His proposition was however, considered as little more than a brilliant dream of imaginative philanthropy; and though, as we believe, some slight action was taken on the subject in the Chamber of Deputies, it soon fell through.

But the agitation of the matter, in so high a quarter, has not wholly failed of good result. Some of the '40fr.,' or half-price journals, like *La Presse*, have just appeared in the large form of the *Debats*; and a new journal to be called THE SUN (*Le Soleil*) is already announced as about to appear, on a scale more extensive and imposing than has yet been seen in the Paris press. It is to be in size like the London Times. It proposes to combine in its own columns the peculiar attractions of all the existing journals devoted to special interests. In addition to the usual political discussion and literary *feuilleton*, it promises to present a medical journal for physicians, a law gazette for the bench and the bar, a commercial record for the merchants, a table of the markets for the farmers, a parlor journal for the dandies, a military register for the army, a naval chronicle for the navy, an educational department for the university, an ecclesiastical journal for the clergy, and an official record for the administration. It proposes indeed to offer to its readers every morning the complete encyclopedia of the day. M. Dutacq, formerly of the Siecle, a man of much experience and ability in the business of the press, is named as the leader in the enterprise. He wants a million of francs to begin with, and has nearly secured it. Paris is already on the look-out for the rising of the SUN.

Meantime the journals already established do not stand idle in view of the coming of this formidable competitor. They seem to rely most on the force concentrated in their literary departments. And have engaged as contributors such names as Sands, Balsac, Dumas, Chateaubriand and Lamartine.'

A GIPSEY STORY.

A lady of rank and fortune, who happened to have no children, and who lived in the neighborhood, had taken so great a liking to a beautiful little gipsey girl, that she took her home, had her educated, and at length adopted her as her daughter. She was called Charlotte Stanley, received the education of a young English lady of rank, and grew up to be a beautiful, well-informed, and accomplished girl. In the course of time a young man of good family became attached to her, and wished to marry her. The nearer, however, this plan approached the period of its execution, the more melancholy became the young Hindostonee bride: and one day, to the terror of her foster mother and her bethrothed husband, she was fouud to have disappeared. It was known that there had been gipsies in the neighborhood; a search was set on foot, and Charlotte Stanley was discovered in the arms of a long, lean, brown, ugly gipsey, the chief of the band. She declared she was his wife, and no one had a right to take her away from him, and the benefactress and the bridegroom returned inconsolable.

Charlotte afterwards came to visit them, and told how, as she grew up, she had felt more and more confined within the walls of the castle, and an irresistable longing had at length seized her to return to her wild gipsey life. The fellow whom she had chosen for her husband was said to be one of the wildest and ugliest of the whole tribe, and to treat his beautiful and delicate wife in the most barbarous manner. He was some time after condemned to be hanged for theft; but his wife, through the influence of her distinguished connexions, procured the commutation of his sentence to that of confinement in the hulks. During the time of his imprisonment, she visited him constantly, and contrived in many ways to improve his situation, without the savage manifesting in return the smallest gratitude. He accepted her marks of affection as a tribute due from a slave, and frequently during her visits ill-treated her. She toiled incessantly, however, to obtain his liberation, supplicating both her foster-mother and her former lover to use all their efforts in his favor.

At the very moment of his liberation, however, when Charlotte was hastening to meet him across the plank placed from the boat to the shore, the savage repulsed her so roughly, that she fell into the water. She was drawn out again, but could not be induced to leave him, and returned to her former way of life in the New Forest and fairs of London. I saw the portrait of her, which was preserved by the friend of her youth. Her story is a kind of inversion to that of Preciosa, and might make an interesting romance. The Southampton committee, it is said, have not been more fortunate with the gipsies, whom at different times they have put out to service, than was the benefactress of Charlotte Stanley; for they all return sooner or later, to their wild wandering life.

[Kohl's England.

PRESS AND PARLIAMENT OF EGYPT.

'The printing-office close at hand, where the Cairo Gazette, in Arabic, is printed, is a small insignificant establishment, which would be nowhere remarkable but in such a country as Egypt. The press, the tympans, the galleys, the sticks, the balls, &c., were all of a very inferior description, and the forms appear to be made up in a slovenly way upon the press itself. There were but few compositors or pressmen at work, but they all seemed rather expert. The Arabic manuscripts from which they were composing, written on one side only, were such as European compositors rarely meet with—extremely legible, the lines being wide apart, and the interlineations very carefully made. The works which have issued from the press—generally history and poetry—have hitherto met with but little favor from the Arabs, whether the blame is to be attributed to their poverty or want of taste. Mohammed Ali's authors meet with, in fact, but few buyers, so that the records of their labors, piled up in ware-houses, are abandoned as a prey to the rats and mice, or to be decomposed slowly under the influence of the climate. The reason is obvious. No pains are taken to adapt the publications to the wants and predilections of the people, who care little to read histories which dare record no truth, if it happen to be unpleasing to the Pasha, and who have little relish for poetry which derives its inspiration from a state of society which has no analogy with theirs.

Having passed through the apartments where the diplomatic scribes and secretaries were at work, we entered the council chamber, where we were introduced to the president, a merry old Turk, who laughed and chatted with amazing volubility. The council, of which he is the chief, consists of a number of individuals, public officers, and government clerks, who assemble daily for the despatch of business. This is what, in Europe, has been denominated the senate, or parliament of Egypt; but it is a parliament of a very extraordinary kind. When the Pasha has anything agreeable to do, he does it himself, without consulting this wretched assembly, which he well knows, would not dare to entertain an opinion different from his; but when application is made to him for money, or some favor is demanded, which it might be inexpedient to grant and imprudent to refuse, he suddenly feels a high veneration for the authority of his council, refers the applicants to them, and while he imperiously directs their decisions, shifts off the odium upon their shoulders. Such is the parliament of Egypt.

OHIO AND MASSACHUSETTS.

The late acting Governor of Ohio, in his message to the Legislature, makes the present population of that State 1,800,000. There are 9,000,000 acres of land under cultivation, only two millions less than are cultivated in the State of New York. The whole products of the State are set down as follows:—Agriculture $45,462,400; Manufactures $17,505,600; Commerce $9,669,379; Minerals $2,961,218; Forest and Lumber $1,013,093; Fisheries $10,525. Total $76,483,165. Divide this sum by $1,800,000, the number of people in Ohio, and it gives an average product of $40,24 a head.

The Buffalo Commercial Advertiser contains an able article on the above as compared with this State. Massachusetts, says the Commercial, contains a population of about 765,000.—The annual product of their industry was estimated at $100,000,000 by its Executive several years ago. Others have investigated with care the industrial statistics of this great manufacturing State, and come to the same conclusion.—Divide this sum by 765,000, the number of people in Massachusetts, and it gives $131 59 as the average annual product of each person.—These figures demonstrate the remarkable fact that, owing to some cause, the manufacturing toil of the people of the Bay State is 3 1-2 times as productive as the agricultural labor of the people of Ohio.

It would be difficult to find a more fertile soil or more congenial climate for the production of grain, grass and roots, than exist in the last named State. It is washed by the Ohio on the south 437 miles, has 853 miles of canal navigation, 91 do. of slack water, 100 do railway, 1,120 do McAdam roads, and 180 miles lake coast on the north. The value of her real estate is estimated at $420,000,000—that of her personal property at $180,000,000.

With all these advantages of climate, of soil, of internal improvement, river and lake navigation, and of capital, why should the average annual product *per capita* of the people of Ohio be only $42 24, while that of the people of Massachusetts is $131 59? To this we answer—in the Bay State, machinery, running often night and day the year round, and propelled by water or steam power, performs the labor of hundreds of thousands of human hands. Machinery that needs little food, and no clothing, earns a prodigious amount of money. In other places as well as in Ohio, complaints are often made of a lack of capital to invest in manufacturing operations. This deficiency is more imaginary than real. The people of Ohio must have earned, during the past year, something more than they have consumed—say their consumption has been $60,000,000, and their aggregate product $75,000,000. This gives a surplus of $15,000,000. Let them invest one half of the surplus for five years in manufactures.

This would give them an additional manufacturing capital of $37,505,000. This sum, wisely invested in active machinery, would create capital with great rapidity. Nor would it impair in the least the agricultural products of the State. Indeed, a large additional home market would obviously benefit the tillers of the earth. The latter would still export all the bread-stuffs and provisions which the wants of any part of the Union, or the world, would induce them to purchase at remunerating prices to the husbandman. They lack capital at the West, simply because they neglect to use the means which Providence has given them with which to create capital.

Suppose, says the Commercial, the people of this State should obtain by the judicious investment of their surplus earnings, not only $75,000,000 a year, but $105,000,000, which is less than half the sum earned by the people of Massachusetts. This would give to each human being as much as he now consumes, and at the same time treble the annual surplus capital produced in the State.

If all the people in the Union expended their labor to the same advantage now practiced in the Bay State, it would add, at present prices, $800,000 to the annual products of American industry. We do not wish to be understood as intimating that there should be an undue proportion of mechanical labor in the country. Give to manufacturers fair chance, and then the productive value of rural industry will advance just as rapidly as mechanical. It is only an equilibrium that we contend for, and the highest point of productiveness in cash, that the physical comforts of all classes may be largely augmented.

CLOSE OF THE YEAR.

BY GEORGE D. PRENTICE.

Gone! gone forever!—Like a dying wave
Another year has gone—and its last low tones,
Wandering in broken accents on the air,
Are dying to an echo.

The gay Spring
With its young charms has gone—gone with its leaves,
Its atmosphere of roses—its white clouds
Slumbering like seraphs in the air—its birds
Telling their love in music—and its streams
Leaping and shouting from the up-piled rocks
To make earth echo with the joy of waves.
And Summer with its dews and showers, has gone;
Its rainbows glowing on the distant cloud
Like spirits of the Storm; its peaceful lakes
Smiling in their sweet sleep, as if their breasts
Were of the opening flowers and budding trees
And overhanging sky; and its bright mists
Resting upon the mountain tops, as crowns
Upon the heads of giants. Autumn, too,
Has gone with all its deeper glories; gone
With its green hills like altars of the world
Lifting their rich fruit offerings to their God;
Its cool winds straying 'mid the forest aisles
To wake their thousand wind-harps; its serene
And holy sunsets hanging o'er the west
Like banners from the battlements of Heaven;
And its still evenings when the moonlit sea
Was ever throbbing, like the living heart
Of the great Universe. Ay, these are now
But sounds and visions of the past; their deep,
Wild beauty has departed from the Earth,
And they are gathered to the embrace of Death,
Their solemn herald to Eternity.

Nor have they gone alone. High human hearts
Of Passion have gone with them. The fresh dust
Is chill on many a breast, that burned erewhile
With fires that seemed immortal. Joys, that leaped
Like angels from the heart, and wandered free
In life's young morn to look upon the flowers,
The poetry of nature, and to list
The woven sounds of breeze, and bird, and strem,
Upon the night-air, have been stricken down
In silence to the dust. And Love,
That knelt at Passion's holiest shrine, and gazed
On his heart's idol as on some sweet star,
Whose purity and distance make it dear,
And dreamed of ecstacies until its soul
Seemed but a lyre, that wakened in the glance
Of the beloved one—he too has gone
To his eternal resting place.

Yet why muse
Upon the past with sorrow? Though the year
Has gone to blend with the mysterious tide
Of old Eternity, and borne along
Upon its heaving breast a thousand wrecks
Of glory and of beauty—yet, why mourn
That such is destiny! Another year
Succeedeth to the past—in their bright round
The seasons come and go—the same blue arch,
That hath hung o'er us, will hang o'er us yet—
The same pure stars that we have lov'd to watch,
Will blossom still at twilight's gentle hour,
Like lilies on the tomb of Day—and still
Man will remain, to dream as he hath dreamed,
And mark the earth with passion. Love will spring
From the lone tomb of old Affections—Hope
And joy and great Ambition, will rise up
As they have risen—and their deeds will be
Brighter than those engraven on the scroll
Of parted centuries. Even now the sea
Of coming years, beneath whose mighty waves,
Life's great events are heaving into birth,
Is tossing to and fro, as if the winds
Of heaven were prisoned in its soundless depths,
And struggling to be free.

ICE PRODUCED BY A RED HOT PROCESS.

A platina crucible is made and maintained red hot over a large spirit lamp. Some sulphurous acid is poured into it. This acid, though at common temperatures one of the most volatile of known bodies, possesses the singular property of remaining fixed in the red hot crucible, and not a drop of it evaporates; in fact, it is not in contact with the crucible, but has an atmosphere of its own interposed. A few drops of water are now added to the sulphurous acid in the red hot crucible. The diluted acid gets into immediate contact with the heated metal—instantly flashes off; and such is the rapidity and energy of the evaporation that the water remains behind, and is found *frozen into a lump of ice in a hot crucible!* from which seizing the moment before it again melts, it may be thrown out before the eyes of the astonished observer!

This is, indeed, 'a piece of natural magic,' and as much like a miracle as any operation of the forces of nature can produce. It is certainly one of the most singularly beautiful experiments imaginable. It was recently devised by M. Provostayae, of France, to illustrate the repellent power of heat radiating from bodies at a high temperature, and of the rapid abstraction of heat produced by evaporation.

THE MOURNER. "It is very lonely, mama," murmured a fair-haired lovely girl, as she rested upon a sofa, one evening, "it is very lonely now, and the night seemed very long. Shall I never see papa any more?"

"Yes my love, you will see him in a brighter world than this."

"But this is a fair world," said the little girl, "I love to run and play in the warm sunshine, and pick the water cresses from the brook, and when the weather is a little warmer, I shall go and gather the blue eyed violet—that Pa said was like me."

"Too like, I fear," said the mother, as the tear drop trembled on the drooping lid, "but, my dear child, there is a fairer world than this, where the flowers never fade; where the clouds never hide the light of that glorious sky; for the glory of him whose name is love, beams brightly and forever in those golden courts; the trees that grow on the bank of the river which waters that blessed place never fade as they do in this world, and when friends meet there, they will be parted no more, but will sing hymns of praise to God and the Lamb forever."

"And shall I go to that happy place when I die," said the child, "and will you go with me?"

"Yes," said the mother, "we shall go in God's own time; when he calls us from this life, we shall dwell forever in his presence."

It was a little while and the mother bent over the grave of this little frail flower of intellect, withered by the untimely frosts of death; but she was alone, when in the twilight shades she sat upon the grassy mound where the deep and yearning hopes of that fond heart, were gathered in oblivious silence. Oh, no! The soft and silvery tones of buried love whispered in the breeze that lifted the drooping flowers overcharged with the dewy tears of night. The diamond stars, that one by one came forth upon their shining watch, seemed beaming with the light of that deathless flame, which burned undimmed upon the inmost shrine of her heart, and she enjoyed in the holy hours of solitude, that communion of pure spirits which exalted faith alone can bestow.

DIFFERENT KINDS OF RELIGION. Rev. Mr. Barnes, in his sermon before the missionary meeting, at Worcester, Mass., enumerated the following kinds of religion as prevalent at the present time:—

1. There is the religion of sentiment, that finds its enjoyment in the contemplation of the beautiful and grand, either on the page of nature or revelation; delighting in the starry heavens and the verdant fields, and in the story of redemption, where the love of God is revealed. In these displays of Deity there is no attribute or which it does not love to dwell.—This is the religion of poetry and philosophy.

2. The religion of forms, that began in the early ages of the church to introduce the rites and ceremonies of heathenism into the Christian Church, and despite of the Reformation, that for a season checked its tendency, there is a constant inclination to relapse into it again.

3. The religion of feeling, that estimates the value of religion by the amount of excitement it produces; it makes happiness the gauge of piety, and the facility of shedding tears the evidence of repentance, and joy the proof of conversion.

4. The religion of PRINCIPLE has some things in common with all these kinds of religion, but differs from them all. It embraces an intellectual adoption of RIGHT as a rule of action, and a steadfast adherence to it. It finds its authority not in whims or custom, or even the laws of men, but in the will of God, and does what is RIGHT and TRUE, come what may. It makes the greatest sacrifices, and performs the most heroic deeds, not to be emblazoned among men, or canonized when dead, but because it is right and God wills it.

BLESSINGS OF THE SABBATH. England, Scotand, and America, enjoy a Christian Sabbath. To them it is what God originally designed it should be in all the earth;—a day of blessing and of mercy to man. But how melancholy the reflection that they only, among all the nations of Christendom, enjoy a Christian Sabbath. It is truly sad to witness the desecration of the Sabbath even in Protestant Europe.—But a son of the Pilgrims, who loves this day of the Lord, wearied with the perpetual hurrying to and fro of the multitude in that strange land;—saddened at the sight of the gay that crowd every place of amusement in pursuit of every conceivable form of merriment, and of guilty pleasure;—sickened at the sound of revelry and noisy mirth mingling with the note of martial music, the bustle of the military parade, and the din of business;—to such an alien from the land of the Pilgrims, it is most refreshing to enjoy, once more, a day of sacred rest in his native land, or in that fair and happy island from which his fathers came. Even in busy London, that vast metropolis of the world, the sacred suspension of secular business, the deep repose of that tumultuous city, as the Sabbath returns, the stillness of the hallowed day, its sacred associations, its solemn rites and divine instructions, enforced by the solemnities of the sanctuary—these all are a cordial to his thirsty spirit. In the enjoyment of such a Sabbath, he feels how blessed, above all other days, is the one which the Lord hath made. [Bibliotheca Sacra.

A SHORT STORY WITH A MORAL. A young Yankee had formed an attachment for a daughter of a rich old farmer, and after agreeing with his 'bonnie lassie,' went to the old fellow to ask his consent, and during the interview, which was an awkward one for Jonathan, he whittled away at a stick. The old man watched the movements of the knife, and at the same time continued to talk upon the prospects of his future son in law, as he supposed, until the stick was dwindled down to naught. He then spoke as follows: 'You have fine property, you have steady habits, good enough looking, but you can't have my daughter! Had you made something, no matter what, of the stick you've whittled away, you could have had her—as it is you cannot. Your property will go as this stick did, little by little, until all is gone, and your family reduced to want. I have read your true character—you have my answer.'

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George Hayward, *Consulting Physician.*

Jonathan Amory, *Secretary.*

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